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Answer to pr' Machen and Mr. Monsma

The General Assembly will have before it several overtures relating to the Board of Foreign Missions. Some of these express the confidence of the Presbyteries in the Board and others distrust. Of the latter, two are now known, one from the Presbytery of Northumberland and the other from the Presbytery of Philadelphia. The latter was first presented by the author, Dr. J. Gresham Machen, to his own Presbytery, the Presbytery of New Brumswick and was decisively defeated by that Presbytery. Later it was adopted by the Philadelphia Presbytery, which, however, at its earlier meeting on April 3rd, had adopted the following statement:

Approved Report of Special Committee on Foreign Missions.

"Your Committee on Foreign Missions has given prayerful and careful consideration to the criticisms of our Board of Foreign Missions offered by the Rev. John Clover Monsma, the Rev. M. Mc Allister Griffiths, and others. These gentlemen were invited to meet with the Committee and were given unlimited time to present their views. At the Maquest of the Committee, Measrs. Monsma and Griffiths furnished written statements of their position, hereto attached. A revised form of that of Mr. Monsma has been printed and furnished to members of the Presbytery.

"In addition you Committee had before it a written reply of a representative of the Board of Foreign Missions to the criticisms, and also listened to the personal statements of Dr. Robert Littell and Dr. Cheesman Herrick, members of the Board of Foreign Missions. We also considered the "Action of the Board of Foreign Missions regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry", Dr. Speer's survey of the Laymen's Inquiry under the title of "Re-Thinking Missions Emamined", and other papers bearing on the situation.

"We would especially commend the straight-forward evengelical loyalty of the Board as expressed in its "Action regarding the Report of the Appraisal Commission of the Laymen's Missions Inquiry", issued under date of November 21,1932; particularly the following statement:

"The Board affirms its abiding loyalty to the evengelical basis of the missionary enterprise. The work of the Board is built on the motive described in the foreword of the Commission's Report in the words, 'to some of our members the enduring motive of Christian missions can only be adequately expressed as loyalty to Jesus Christ regarded as the perfect revelation of God and the only way by which men can reach a satisfying experience of Him.' The Board adheres to the aim and ideal of missionary work and to the conception of the Gospel embodied in the New Testament and in the historic witness of the Church and will continue its work on this basis, regarding Jesus Christ as the only Lord and Saviour and seeking to make Him known as the

Pivine Redeemer of individuals and of society. The Board has long expressed and still expresses this aim in its Manual as follows:

is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.

"We commend most heartily and enthusiastically Dr. Robert E. Speer for his masterly presentation of our Church's position in his "Re-Thinking Missions Examined", and we would here record our utmost confidence in his fine loyalty to our Lord and His great commission as evidenced through the years of his splendid service to the Church.

"Opinions were freely expressed by the brethren presenting the criticisms, but in the judgment of your Committee sufficient proof was not offered relating to specific cases as to justify us in sustaining the criticisms.

*We recommend that no action be taken on the overture to the General Assembly proposed by Mr. Monsma; we offer the following Resolution to be transmitted to the Board of Foreign Missions:

by the Board of Foreign Missions of the Presbyterian Church, U.S.A., has written various articles, refises, and letters, which are clearly at veriance with the declared aims and policies of the said Church and Board, therefore,

"BE IT PESOLVED, That the Presbytery of Philadelphia requests the Board of Foreign Miss ions to ask the resignation of Mrs. Pearl S. Buck as a missionary under its care; and that it further requests the Board of Foreign Missions not to publish, advertise or distribute the mission study books for children prepared by Fearl S. Buck, as authorized by the Board."

The overture of fr. Machen, thich it subsequently adopt d and the overture of the Morthumberland Presbytery cover substantially the same groundand an ensuer to the former will deal with the full substance of the latter.

This present statement is designed, then, to deal with Dr. Mechen's overture. This overture has been supported by a pamphlet by Dr. Machen entitled "Moderniam and The Board of Foreign missions in the U.S.A." and by the address of Dr. Machen in presenting his overture to the Presbytery of New Brunswick on April 11, 1935. A more detailed everture of the same general character had been presented to the Presbytery of Philadelphia, by the Rev. J. C. Monama, then General Secretary of the Reforsation Fellowship, but later "dismissed" (See "Christianity and enswered in its action of April 3rd

Mr. Monama issued a pamphlet in support of this overture which covers some of the same ground and is of the same general nature as Dr. Machen's pamphlet. It would seem wise, accordingly, to attempt to deal in essential matters with all these four documents, namely,

(1) Dr. Machen's overture adopted by the Presbytery of Philadelphia, (2) his pamphlet, (3) his address at the New Brunswick Presbytery as reported in "Christianity Today", Mid-April, Volume III, No. 12, and (4) Nr. Mensas(s pamphlet, "The Foreign Mission Seduction in the Presbyterian Church in the U.S.A.

It is a mistake to suppose, however, that Do' Machen's attitude is due to the arguments act forth in his peoplet and address or is likely to be modified by any answers to these arguments. For some years, and antecedent to most of his present allegations, he has felt and empressed his distruct, and opposition to the Fereign Board.

In 1926 he declared his opposition both to the Bord of Mationel Missions and to the Board of Foreigh Missions. In the spring of 1929 he prepared a paper entitled "Can Evengelical Christians Support our Boreign Board," and sent this to me for examination and criticism. I wrote to him very fully with regard to this paper. He was not convinced by my reply but the paper was not published. I have no permission to publish it now but I am from to publish my reply as covering the objections which he made then and some of which are repeated in his latest pamphlet. My answer is found in this present perphlet as Chapter I.

Chapter II is a reply to Dr. Machen's pamphlat, "Modernian and the Board of Foreign Missions of the Presbyterian Church in the B.S.A."

Chapter III is a letter from my accounte, Dr. Scott, to Dr. Littell, of the Tioga Presbyterian Charch in Philadelphia, who is a member of the Board, in comment on Mr. Monsma's statement as presented to the Presbytery of Philadelphia in November 1972, which was considerably tomed and modified in the printed form in which it was later distributed.

Chapter IV is a reply to Dr. Mochem's address at the Frasbytery of New Brumswick as reported in "Christiamity Today", and remembered by those who heard it.

Chapter V is the statement which I made, at its request, to the Presbytery of New Brunswick at its meeting on April 11, 1922 dealing with the specific proposals of the overture presented by Dr. Machen.

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An Inquiry Presented for the Consideration of the Evangelical Members

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Every agency appealing for funds should be willing to give an account of its stewardship to those to whom it appeals. This principle applies to the Board of Foreign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors think that their gifts are being devoted by the Board to the ends for the sake of which they have contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

tion about continuing their support of the Board. Those are the contributors that are interested in the social or material or educational aspects of the Board's work. It is perfectly clear that our Foreign Board is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other contributors who may well have grave doubts as to whether they are justified in continuing their gifts. These are the contributors who are interested in propagating the gospel of Jesus Christ as it is contained in the whole Word of God. Can these Bible-loving and Bible-believing Christians conscientiously continue their support of our Foreign Board? About that question there is widespread doubt.

Obviously the question cannot possibly be answered by pronouncements of the General Assembly; for the distrust which the same of the sa evangelical Christians have with respect to the Board Itself applies in equal measure to the Assembly. When, indeed, the control of the co the issue between the Bible and modern unbelief is clearly preproperties for the Cambrid State sented, the Assembly usually stands on the side of the Bible; repeated pronouncements have affirmed that the full truthful-ness of Scripture, the virgin birth, the substitutionary atone-ment, the bodily resurrection, and the miracles of our Lord, are essential doctrines of our Faith. But these pro-CHOICE THE RESIDENCE THE PARTY OF THE PARTY nouncements have been made, practically speaking, a dead let-Allege along party secretary deeply the histories of methods in ter by the fact that the machinery of the Church is almost the term of the state of the st altogether in the hands of those who are concealing the real gravity of the situation that exists. Evasive reports as to the state of the Church, like that of the Commission of Fifteen of 1925-1927, will hardly restore the confidence of evangelical Christians; on the contrary, they will in the end do more to destroy confidence than any open presentation of the facts could possibly do. If, therefore, the Foreign Board is to regain the lost confidence of evangelical Christians

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⁽¹⁾ The Assembly stood on the side of the Sible in the "Santa case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Bible and in favor of modern unbelief, but only because of the fact that the Moderator, Dr. Speer, quite illegally permitted the representatives of the Synod of New York, who were parties in interest, to vote in the case.

⁽²⁾ See the pronouncement of the General Assembly of 1910 confirmed by that of 1923 (Minutes, 1923, p. 253).

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in the Church, it cannot do so by any appeal to ecclesiastical committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously centribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall merely refer to certain disquieting facts which have come under my immediate observation. Those disquieting facts concern, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. Robert W. Speer.

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With regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been thrown into close spiritual contact with a large body of young men at the date bottlement at our resemble date over account wewho graduate from our Seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the gospel of the Cross of Christ; and, in particular, they differ widely I HER MATERIAL BY THE REPORT OF THE PARTY OF in the degree of bravery with which they are resolved to proclaim that gospel in the presence of the unbelief now rampunt in the Church. But the large majority of them indeed a proportion truly amazing in view of the hostile

forces now abroad in the world - have resolved to stand firmly for that cospel of the Cross, and firmly against the current indifferentism and unbelief.

Some of these men have cherished as the ambition of their lives the thought of going to the foreign mission field. At last the time approaches for the realization of their high resolve. They meet in conference with representatives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men commended for the clearness with which they recognize the insufficiency of all other ways of salvation save the Cross of Christ considered as a substitutionary death for our sins; are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agnostic Modernism; are they encouraged to trust, not in ecclesiastical combinations of human influences, but simply and solely in the Spirit of God making use of the blessed gospel that the Scriptures contain; are they commended for their understanding of the distinctiveness of our Reformed Paith over against various subtractions from the full Scripture doctrine of the 7 . grace of God; are they confirmed in their sense of the high liberty of the Presbyterian minister whether at home or abroad? I can certainly, to say the least, find no clear evidence that such is the case. On the contrary, these young men, so far as I can judge by the spiritual effect on them, are given the impression that they are expected to conform to

the policy of church cooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

My impression with regard to this matter is strengthened by the official "Candidate Reference Blank" which I have received a number of times from the Board when information is requested regarding prospective missionaries. That reference blank includes among commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress" in spiritual truth", "sanity" (explained as "absence of tendency to extreme views"). Clearly a high mark with regard to these qualities is treated as being in the candidate's favor. No doubt there is a sense in which these questions can be answered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to telerate the point of view of those who are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in

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and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the gospel. Such a questionnaire, because of the choice of leading questions, creates very plainly the impression that "tolerance of opposing views" is far more valued by the Foreign Board than loyalty to the whole word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question (Section I, question 17):

Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, certainly how any Protestant, can possibly answer such a question in the affirmative. The Rev. Lindsay S. B. Hadley, indeed, the Candidate Secretary of the Board, in his letter to me of March 8, 1928, distinguishes between "opinions" and "convictions":

This question, as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout.

But in making this distinction between opinions and convictions,

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Mr. Hadley seems to differ sharply from the form of government of our Church, where, in Chapter I, Section iv, it is said:

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and that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are (italics mine).

Here the word "opinion" seems clearly to be used in the sense in which Mr. Hadley uses the word "conviction". And surely, in this difference, the Form of Government and not Mr. Madley 2 . 44 is right. The man who does not share a certain view is al-ways inclined to regard that view as an "opinion"; the man a la la de la companya de la company who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christian, in this day of widespread defection from the faith, can possibly answer in the affirmative the question in the application Form.

This impression is deepened by an examination of Section IV in the Application Form, which deals with "Religious Experience". That section is declared by the Candidate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

This Question (Question 17 of Section I), as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are very definite. (italics mine).

be "very definite". The only questions in the sections which can by any chance be referred to are questions 3,5,6. The last two of these read as follows:

- 5. Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master?
 - 6. Is it your purpose to make this the chief aim of your missionary career, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"? THE REPLECTED TO CALL IN MAY Surely the adjective as applied to them is strangely misplaced; for the questions are utterly vague. All the terms used they have these "managed by which has been been "Saviour", "Lord" and "Master" - are used today in such widely courts on assertion, as all most in transpose that diverse senses that the questions could be answered in the affirmsthe becoming for metalogy tong sale upon also tive by men who from the point of view of the Bible and of market make that there the spinishes state in its regulated to A evangelical Christians are unbelievers of a very thoroughgoing to extraordize and see one against Line Show while had kind. That the Candidate Secretary of our Board of Foreign Deposits of an intime terrory. Missions should speak of such studiedly vague language as ARREST NAME AND ADDRESS OF TAXABLE PARTY AND ADDRESS. being "very definite" raises in very insistent fashion the question whether evangelical Christians can possibly continue

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to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which reference has just been made. That question is question 3. It reads as follows:

3. Have you any views which might prevent your harmonious cooperation with the missionaries of the Presbyterian Church?

This question must surely be taken in connection with Question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. What may those "opinions" be which the candidate must, on occasion, be allowed to over-ride his own?

candidates that among the opinions which he is required to allow to ever-ride his own are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its enemies the "Continuing" Presbyterian Church) is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board.

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Mr. Hadley says that that is not the case; yet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordance with a majority vote, as though he were merely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracle of our Lord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. What guarantee has the candidate that such opinions are not represented on our mission field, and that it is not to such opinions that he is being asked by question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same - that Mr. Hadley, the Candidate Secretary of our Foreign Board,

who fills this peculiarly important position, who stands in this peculiarly intimate relation to the men who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Andurn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board
than merely by the presence of an Affirmationist in the position of Candidate Secretary. No less than four among the
fifteen ministerial members of the Board are signers of this
notable anti-evangelical proncuncement. And what, in this
situation, is the attitude of the staff, as distinguished from
the governing members, of the Board? Dr. Robert E. Speer,
surely, is qualified to give the answer. His answer is given
in a letter which he sent to me, jointly with Dr. John A. Marquis of the Board of National Rissions, on May 6, 1926:

First - all the members of the Boards of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. We know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the Mational Board and five out of fifteen ministerial members of the Foreign Board were

signers of the Auburn Affirmation. Yet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer! What possible confidence can really consistent evangelical Christians have in Boards whose Standards of what is truly and loyally evangelical are such as that? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, It as for modern the hunter Charles and the the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-essential? Certainly it is a kind of mission work which no consistent evangelical Christian can support.

for the mission field are required to show "tolerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men who are lukewarm in their testimony against Modernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is hostile to repeated pronouncements of the General

Assembly. But that is not the serious objection to it. The really serious objection to it is that it is hostile to the Word of God.

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A second cause of disquiet regarding the Foreign Board is found in the utterances of Dr. Robert E. Speer.

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tion. It is the booklet, "Are Foreign Missions Dene For?", which Dr. Speer has recently distributed widely in the Church. "This little book", says the preface, "is an attempt to meet fairly and honestly some of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its author to be an apologia for the work of our Foreign Board. Here then, if anywhere, the evangelical Christian might fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

Are such expectations satisfied? We are obliged to say very plainly that they are not. Par from setting forth any clearly evangelical position on the great specific questions that agitate the Church, Dr. Speer's book from beginning to end is dishearteningly evasive and vague.

This vagueness appears in most distressing form just when the author seems to suppose that what he mays is

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particularly clear. No less than twice in the course of the book Dr. Speer quotes an utterance made by a conference held at Princeton in 1920. That utterance, he says. has "nothing uncertain or confused" about it; "it is definite and comprehensive"(p.56). The evangelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the utterance must set forth in no uncertain terms the authority of the written Word as over against the current mysticism that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary, of belief in the virgin birth of our Lord, in His bodily resurrection, in his substitutionary death as a sacrifice to satisfy divine justice, in his supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God.

are such hopes realized? That is this evangelical utterance which Dr. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these

⁽¹⁾ Pp. 56,81. In one other place, also, a prectically identical declaration is quoted (p. 64).

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disciples into Christian churches which shall be self-propagating, self-supporting, and selfgoverning; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

Such is the utterance which is declared to be so definite and No doubt it will seem clear to the agnostic Modernso clear! ism that is rampant in our Church; for it is couched in just the vague, ambiguous language that modernism loves. All the terms, "Lord", "Divine Saviour", "disciples", and, alas, "Jesus Christ" - are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the grand particularities of the Christian faith. The utterance speaks of "the spirit and principles of Christ"; but "spirit" is spelled with a small letter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Jesus as Saviour, but there is nothing about the sin from which He saves or the Cross by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ", but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from wrath to come. In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the

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Word of God, and that the heart and core of the message is that make it property and their local Land, said. De take to found in redemption by the precious blood of Christ. Yet manager than different of the Parker of Comp names by the last the Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they that the court of the second control of the are about and how they are setting about it than to quote the ANTH ME IN THE PLAN IN THE PARTY OF THE PART more important of the Findings of this Conference". can only say that if this be the answer which our Foreign Charles and the second of the second of Board has to give regarding the content of the Christian message, then it is difficult to see how evangelical Christians can continue their support of the Board. So far as this 77 declaration indicates, the Board may be propagating the vague "other gospel" of non-doctrinal Modernism just as probably The second secon as the blessed gospel that the Bible contains.

The vagueness that characterizes this utterance manufacture and the second also characterizes the whole booklet of Dr. Speer. There is in it no mention of the virgin birth of our bord and of the absolute necessity of belief in it for every missionary, to your distance the property of the time and specific terms. no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, Committee of the commit . . as such, at all), no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death (2) of Christ? What sort of gospel is it from which all

⁽¹⁾ Then follows (pp.81-85) the paragraph quoted above and a fuller transcript of the findings of the Conference, which, however, does not really go beyond this paragraph so far as questions of principle are concerned.

⁽²⁾ There is one bare mention of "the Crucified and ever Living Lord" (p. 37).

that makes a gospel has thus been left out? In this vague message the offense of the Cross is done away, but so is the glory and the power.

In one thing, indeed, we agree heartily with Dr. Speer. We agree with him heartily in holding that foreign missions are not "done for"; we agree with him heartily in holding that the "missionary enterprise" is the greatest enterprise in all the world.

Some of the testimonies to which he appeals soom to us, indeed, very unconvincing. These are the testimonies of non-Christian men in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftiness of Jesus' teaching and example, to the transforming power of His "principles". Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching the real Christ? The plain fact is that the real Christ advanced stupendous claims. Unless these claims are true, He is not a perfect ideal at all. He uttered a "hard saying"; and many of his former followers went back and walked no mere with Him. Has that hard saying been kept in the background today, that Jesus might win this superficial and patronizing favor among those who have not been born again? Could that favor ever have been won if missionaries had put THE PERSON NAMED IN COLUMN 2 IS NOT THE OWNER, THE PARTY NAMED IN

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the offence of the Cross? Such questions do arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

Christian living by those who are without. How often in recent years has such testimony been wrung from unwilling lips by those who amid the fires of persecution have been true to Jesus Christ: Still, the message of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offence of it is avoided, we are inclined to doubt the faithfulness of the preaching. God grant that the Church, both at home and abroad, may never be ashamed of the offence of the Cross:

But if we differ from Br. Speer in the arguments by which we defend foreign missions, we agree with him with all our soul in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed, far more poignant is our sense of the need of foreign missions than is his. For we do not share his favorable view of human nature; the primary fact, we hold, is that mankind

^{(1) &}quot;What is needed" Dr. Speer says (p.41), "is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." That a difference there is between this teaching and Jesus' words to Hicodemus: "Ye must be born again"! Compare the baginning of Dr. Speer's book, "The unfinished Task of Foreign Missions (1926), where, on pp. 10f., the use of human goodness - illustrated by Jerome K. Jerome's "Passing of the Third Floor Back"-is represented as being the method of Jerus!

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ground as Dr. Speer does. It and it alone constitutes the really profound need of the world. How great then is the obligation to preach the one message that will save lost sinners and bring them into peace with God:

But where is that message to be found? Where are missionaries to find the message that they shall proclaim throughout the world? That is surely a basic question. Yet no clear answer to it can be found in Dr. Speer's book - - certainly not the true answer. Dr. Speer speaks of "the search for the infinite riches of God in Christ" (p. 57), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet". (p.46). We cannot help feeling that the Bible is here removed from the unique place in which it is put - and rightly put - in the Standards of our Church. New exposures of truth, Dr. Speer says, are to be expected from Christ or from the New Testament or from the Holy Spirit. What boundless confusion is here, what wooful lack of clearness as to the very foundation of all missionary work!

⁽¹⁾ Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p.44: "Deeper and more religious meanings than we have everproclaimed are discerned in the Cross of Christ, revealed, and illustrated in the war." Boes Ar. Speer mean that these new "meanings" are deeper and more religious than those that are set forth in the fifth chapter of II Corinthians or in the eighth chapter of Romans? And have these icriptural "meanings" never been proclaimed from New Testament times until the World War? Ah, how far are we here from the majestic simplicity of the gospel of the Cross!

What is the missionary to say when he begins work on his field? Is he to appeal to a Christ in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has deserted the basis upon which all the teaching of our Church rests — namely, the authority of the bleased written word of God.

ary of the Cross. His function is a humbler function, and yet a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experiences of his own for the content of his message, but simply to set forth what is taught in God's Word — both in the Old Testament and in the New Testament, both in the words of Jesus in the Gospels and in the words of the Holy Spirit in the Epistles of Paul. The function of the true missionary is simply to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his cun soul the living Saviour whom the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone.

When the message is based upon the Bible alone, the content of the message will be very different from that which now is

Gone will be all vagueness like the vagueness of Dr. Speer's little book. Instead, there will stand out the great verities which the Church is commissioned to set forth -- the awful holiness of God, the deadly guilt and power of sin, the true deity of our Lord and Saviour Jesus Christ, His virgin birth, His mighty miracles, His obedience to the law, His rightcousness with which believers are clothed, His sacrifice to satisfy divine justice and reconcile us to God. His glorious resurrection in the body in which he suffered, His ascension into Heaven, the sending of the Holy Spirit, the utter powerlessness of man, the sovereign grace of God by which alone are made alive those who were dead in trespasses and sine, the new and right relation to God received only by those in whom the Holy Spirit has wrought faith, the new walk and conversation of those who have been received by God and made alive from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when PARTY NAMED IN He shall come to judge the world.

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A new and glorious day will it be for a distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of men's hearts to God's holy word.

Meanwhile there are those who already love and honor that word.

What shall they do in the present day? Can they continue to support a mission agency that has wandered so far? There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Speer's little book with care.

they conscientiously continue their contributions to such a Board?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gospel as it is set forth in the whole Word of God. Those faithful missionaries of the Gross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for those faithful missionaries, evangelical people cannot withhold their support of the present Board.

evangelical missionary agency in the Presbyterian Church — an agency to which evangelical Christians can contribute, not with hositation and distruct, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glories of the Reformed Faith as they are found in the word of God? The question may well be raised; it may well be commended to the prayerful consideration of that large body of Christian laymen in our Church who love their Bibles and the crucified Saviour set forth therein, who know that the "principles of Jesus" will never save the world — nor what Dr. Speer calls His "redeeming life" — but only His precious redeeming blood,

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⁽¹⁾ The relation of the Foreign Missionary Enterprise to the World Situation Today," in Christian Students and World Problems, 1924, p. 159.

who are not seeking the patronizing testimony of non-Christian men, which Dr. Speer rehearses at such length, but who are willing to bear the offence of the Cross.

If such an evangelical agency is formed, its virtues must be not merely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defence of the present Board; its representatives seem to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. Be definite in your charges", they say in effect; "point out individual missionaries against whom charges of heresy can be preferred, or else keep silent with your criticism and continue your support." What is the trouble with such a line of defence? Is it not that the defence is negative merely? The assumption seems to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these gentlemen really understand any better than that the point of view of evangelical Christians in our Church? Cannot they understand that what evangelical Christians demand is not an agency that avoids denying the gospel of the Cross of Christ, that perhaps pays perfunctory lip service to it on explicit demand, but an agency that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and

dying men? If in answer to the present paper Dr. Speer should affirm his belief in the atonement of Christ -- that heart of the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away - - if he should affire his belief in the virgin birth of Christ, and in the other four basic elements of our faith to which the Auburn Affirmationists have done despite, if even he should affirm his conviction of the necessity of these beliefs, still our objections would not really be removed. What we long for is not a missionary agency that affirms belief in the essential things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the time. The difference here concerns the question where the really central emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified -- not in some pale modern sense, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board? But if not, we must seek some other agency that will proclaim this thing which to us is the breath of life. Christ has bought us with His own precious blood. Woe be to us if we proclaim, either by our words or by our gifts, some other gospel than the gospel of the Cross. And may God show us how we can best proclaim that gospel through the length and breadth of the world!

April 30, 1929

Professor J. Gresham Machen, D.D.,
Box A., Princeton
New Jersey

My dear Dr. Machen:

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelical Christians Support our Foreign Board?" which you asked me to examine and criticize in order that our Foreign Board?" which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it. You courteif it contained anything "untrue or unjust" you might correct it.

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I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is contained in the whole Word of God" appears to me to be unjust and untrue and un-Scriptural. It is of course possible to divide the first from the second but not the second from the first. The Gospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Gospel. Furthermore, it is by the expression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed, in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Gospel and in these languages eld words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it then here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suf-"In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must as a method of mission work, the street and would have been been provided to be a second or the second of the second or the secon

be evangelistic. Such work is useful as securing friendship, removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Times of critical need may occur, as in great famines and pestilence, when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the Gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide, through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philanthropic and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization and A small development of such work contributing powerfully in the direction indicated is better than a large development of but feeble or indirect evangelistic influence." I think it is an error in your paper and in all your books that you do not adequately recognize and set forth the full doctrine of the Scriptures, namely, that the Gospel is to be preached not by word only but also and not less, or less fundamentally, by deeds of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as numerous and of as true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

Church at large against your expressions of distrust or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Gospel, but I believe that it is officially and really a truly evangelical Church and I believe, too, that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footnote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Moderator. As to my action in connection with Judicial Case No. 1, I erred in unwittingly failing to note and to prevent the voting of members of New York Synod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it whole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign Missions, of which Dr. MacLennan was

Chairman and Dr. Robert Dick Wilson was a member, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals, and the proclamation of the Gospel which, however, the Committee did not feel bound to describe and define. These were four of the resolutions:

General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hitherto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races cry out, consciously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of His Leader—ship in the supreme task of making the Go spel known to all mankind and of establishing His Kingdom over all the earth."

5. You describe the impression which you say is made upon the minds of Princeton Seminary students by their conferences with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think, not been questioned. It has on the out the Church. As to the Candidate Department of Directors and is trusted throughatitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because of doctrinal convictions. The only Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate, and was at once and joyfully appointed.

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The men wanted for foreign missions are men who firmly believe and who know and have experienced the Gospel of the New Testament, and who are able and roady to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is easerly seeking for them. And when they are found they are counselled to stand fast in the Scriptural faith and to go forth to proclaim the message of the Gospel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. George Alexander's sermon at the Post War Conference of the Board and all the Missions, entitled, "The Gospel of Paul."

4. You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifth items of character and equipment which are mentioned these three - "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity", explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries: There are, to be sure, limits to toleration, just as to some other virtues, and it is not always easy to fix these limits. In your book on "The Origin of Paul's Religion" you carry as a scholar with great urbanity, the limits of tolerance of the point of view of others far beyond the point where any one would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers simply that. And this Charles Hodge defended and advocated at the meeting of the Evangelical Alliance in New York in 1875 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when, referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities, they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who hold the evangelical convictions of our Church to work together in harmony and good will and mutual tolerance. - 74 A see the second second

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." "Long for the spiritual milk which is without guile that ye may grow thereby unto salvation." "To walk worthily of the lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages! It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views." Certainly the opposite of these qualities is not desirable. How carefully in your books do you guard against certain extreme views regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many others! And how earnestly Paul counsels men: "Let your moderation, your forbearance, be known unto all men." "God gave us a spirit of power and Love and of a sound mind." "Soberness" is one of his emphasized virtues and Peter's, too. "Therefore sober and watch unto prayer." "Therefore girding up the loins

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of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (Ci. Gal. V. 23, II Peter I.6).

And note the place of these questions and their relationship to other questions in the blank. "Tolerance of the point of view of others" is part of the eighth general subject. "Teamwork Qualities." Four are mentioned, as follows: "a. Tact. b. Tolerance of the point of view of others. c. Self-control. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The tenth subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b. Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are: "a. Desire to progress in spiritual truth. b. Eagerness for Christian service. c. Sanity. (Absence of tendency to extreme views)." Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

To twist these simple and reasonable and wise questions and to freight) them with suspicion is an untrue and unjust note in your paper.

- 5. You say that in the "Candidate Reference Blank" "there is not one word. to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Frequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. W. M. Paxton and Dr. Robert Russell Booth and Dr. John Fox, who were then members of the Board, were particularly concerned in the decisions reached, and in 1893, 1910 and 1921. (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank", namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disqualify the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions: "That is your habit in devotional Bible study and prayer?" "Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?" "Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"
- (5) By requiring from every candidate, ordained and unordained, a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b)
Your Christian development and experience; (c) Your motives in seeking
missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate who is not under care and examination of a Presbytery:

"The Content of your Christian Message.

This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

Possibly you may never have seen this last statement. It has been in use for the past six years.

In the light of these statements I think your criticism of the blanks is untrue and unjust.

6. You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. These men were wide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the question of temperament and ability to work in fullest harmony with people in the small group which is usually found in a mission station."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out, in other ways.

7. You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, hord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague." That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them

and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Cospels, in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am content.

S. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the Bational Board and five out of fifteen ministerial members of the Foreign Board "were signers of the 'Auburn Affirmation'", and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation." Nor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Moly Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declaration:

of Faith, as we did at our ordination, 'as containing the system of doctrine taught in the Holy Scriptures.' We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers.

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"we all hold most carnestly to these great facts and doctrines (i.e., the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everlasting Saviour; that in His earthly ministry presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patten there is basis here for righteous Christian cooperation.

"cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to self-defense. I have been associated with the foreign mission work of our afficiently and I do not think the service needs to be vindicated to men. There is a shich need much concern us, and you and I are both clearly known to him. But one is lospel and to seek to relieve the foreign mission cause, to which long ago I gave Fought upon it.

The chief ground of complaint and criticism in your statement with regard to me relates to the little book "Are Foreign Missions Done For?" and its statement of the aims of foreign missions. Inasmuch as this statement of aim is quoted in the book from the Board's Manual, where it has stood in its present form for many years, I am glad to retire for a time, with the little book, into the background and shall take up your attack on the statement of the missionary aim, to which also reference was earlier made. The statement which you criticize is as follows:

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

You object to this as "evasive and vague" and because it does not explicitly "declare the absolute necessity for every missionary of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God."

In reply I would say: (1) This statement of the supreme and controlling aim of foreign missions was prepared in its present form by a committee of the Post War Conference of the Board with representatives of the Missions held at Princeton in June 1920. The Chairman of this committee was the Rev. J. Walter Lowrie, D.D., of China, later secretary of the Bible Union of China. It was he who helped to form this statement, which the Conference unanimously adopted for just what it was intended to be, no more and no less. It was not a statement of the dectrinal content of the Gospel message. It was the briefest possible declaration of the central purpose of missions with due subordination of its various clements. That central purpose most assuredly is to make known our Lord Jesus Christ the Saviour of the World. (2) The statement is absolutely and faithfully Scriptural. It gathers together the words and thoughts of the Great Commission in its various forms; "And Jesus came and spake unto them, saying, All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost." "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

All your criticisms of the aim as stated are equally applicable, some of them more so, to the last commands of our Lord. These commands do not mention the things you require to have mentioned. They do not contain certain ideas which you disapprove. Your views explain away and even attack the clear meaning and the very words of the Great Commission as Matthew records it.

(3) You summarize your criticism of the statement of aim by saying "In short, there is no hint here that the foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the Word of God, and that the heart and core of the message is found in redemption by the

precious blood of Christ." I think that any fair and candid Christian mind will find not only a hint of these things but far more than a hint in the plain, honest words of the aim if honorably and fair mindedly construed. These and other elements of the Gospel would be included in a statement of the content of the message which the missionary is to make known, but they do not naturally or essentially fall in a sentence-statement of the central and controlling aim. That aim is to make our Saviour and Lord, Jesus Christ, the Son of God, known to the world. Paul writes to the Ephesians, "Unto me who am less than the least of all saints was this grace given to preach unto the Gentiles the unsearchable riches of Christ." Some of those riches he proceeds to unfold but by no means all, and he makes no mention of some of the particulars in which, of course, he believed but all of which he never attempted to summarize in any statement of his central, single missionary purpose.

I think you make three great mistakes here (1) You confuse the statement of the aim of missions to proclaim the Gospel of Christ with the statement of the content of the message of the Gospel. (2) You allow your suspicion and distrust of others, your judging as you would not be judged, to deflect and poison your view. When you call Jesus Christ "Lord and Master" you say the words are used honestly, but when I call Him so, the words are used dishonestly. This is "untrue and unjust." It is more than that. Paul says explicitly, "No man can say Jesus is Lord but in the Holy Spirit." You appear flatly to dispute Paul and to believe that men can call Jesus Lord by the evil spirit. Our Lord spoke some stern words about this kind of judgment. (3) You unmistakably imply that the failure specifically to mention certain great doctrines is evidence that those doctrines are not believed.

"the vagueness which characterizes this utterance (i.e., the statement of aim) also characterizes the whole booklet (i.e., "Are Foreign Missions Bone For?") There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scropture (indeed no mention of Scripture as such at all) no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ."

Before examining this statement and the implications which you put into it and the inferences which you draw out of it, I wish to make my position unmistakably clear. I am an evangelical Christian believer. I accept all the facts, all the doctrines, all the truths of the New Testament. I stated my convictions summarily in an article in the International Review of Missions, October 1923, on "Missionary Cooperation in Face of Doctrinal Difference", as follows:

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"Before attempting to answer these questions, the writer of this paper ought perhaps, in order to avoid all misunderstanding, to state his own point of view. He accepts the whole of Christianity as set forth in the New Testament. He believes unqualifiedly every article of the Apostles' Creed. No language is adequate to state his conception of Christ. He believes that He is more and greater than any words can ever express, 'the Word made flesh,' God incarnate, reconciling the world to Himself, the only Saviour, our Lord and our God. He believes in the truthfulness of the record of Christ's life, including His miracles, and rejoices with great joy in the miracle of the Virgin Birth and of the real Resurrection of Christ and of His future personal advent. He believes

that it is God alone who through Christ saves men, not by their characters, nor by any work of righteousness which they can do, but by his own grace through the death and life of His dear son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His redeeming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

"There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for Him. There is naught that we can say about God that we will net say also about Jesus, 'the Son of His love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things, and in Him all things consist. And He is the head of the body the Church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should ail the fulness dwell; and through Him to reconcile all things unto Hinself, having made peace through the blood of His cross: through Him. I say, whether things upon the earth, or things in the heavens.' many and have not been presented at an artist

said and then we will say that He is more than this. All that men have said or even can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here let us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the hord Jesus."....

"But all words fall short of the reality with regard to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long age in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago

we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our Risen and Living Saviour, and we will use all the language we have and deen it simple and poor to utter the wonder that is beyond all utterance.

"Mevertheless we can make our confession.
We confess Him in the august symbols of our historic creeds and confessions."

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries do, you will have to answer before our Lord and Judge; nay you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Matt. VII. I-4).

Now let us examine this present criticism. (1) You say that my little book does not mention the Virgin Birth and its place in Christian faith. That is true. Neither is it mentioned in your book on "The Origin of Paul's Religion." You there set forth the details of Jesus' life which were known to Paul but you make no mention among them of the Virgin Birth. The single mention of it in your book "What is Faith?" is in the question which is asked in a purely incidental and secondary way, "What has it (i.e., simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). You go on on this same page to state what we need to know about Jesus. You do not mention the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear mention in them, especially in a discussion of "What is Faith?" of all that the writer deemed essential. You smit the Virgin Birth in these studies of the content of Paul's Gospel and of the Christian faith and then condemn my poor little booklet on our foreign mission duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Patton has written a noble book on "Fundamental Christianity." Surely he will deal with the Virgin Birth here as you require. Does he? Not once does he mention it, save incidentally in the mention of the Virgin Mary and the Roman doctrine of the Immaculate Conception. In Dr. A. A. Nodge's "Popular Lectures on Theological themes" there is, if I am not mistaken, a single reference to the Virgin Mary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth". It refers only to Roman ideas of the Virgin hary. And in the text the fact and the doctrine of the Virgin Birth receive

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almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature in Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of its theological significance as one finds, for example, in Du Bose's "Soteriology of the New Testament."

Do not misunderstand me. I believe in the Virgin Birth and I regard it, in Dr. George Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it. But the idea that failure to mention it implies disbelief and that every book which emits it is unevangelical is untrue and irrational. Consider the result of the application of your requirements here to the volume entitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). of 634 pages. Here, surely, one would feel that he had a right to expect a full statement of the Gospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of It is a great volume Christianity, setting forth with special clearness the Christian message Dr. Patton in his opening paper says, "My theme embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle; all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and of a vague and evasive insincerity. Well, let us see. and sincere theological volume contains not a single reference to the Virgin Birth. The one reference to the Second Coming of Christ is in a peper by Dr. Erdman. That is the only one. paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Gospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniel" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." if one should use your own words: "That sort of a Gospel is it from which all that makes a Gospel has thus been left out? In this vague message the offence of the Cross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel offered in commemoration of a century's life of a great school whose business it is to set forth the content of the Gospel. But I will not use your words. I think the volume is a worthy Christian production and one of the best things in it is the passage in your paper, where, more adequately than any where else, you recognize (p. 575) the Pauline doctrine of the Resurrection. And I think its omissions are justified on the ground on which you justify omissions in Paul's Epistles, namely, "It is omitted not because it is unimportant but on the contrary because it is fundamental" (p. 562). I think that is a valid justification of these "Biblical and Theological Studies" with their vast omissions. I think it is valid in the case of many omissions in your books. Will you not be equally fair-minded toward others?

⁽²⁾ You say there is "no mention of the bodily resurrection" in my little book. The Fresurrection is mentioned more than once and by that I

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4/30/29 mean the bodily Resurrection of our Lord, but I did not use the phrase. Neither have you used it in a single one of your three books which I have read. And it is not used in the New Testament? The New Testament is content to speak of the Resurrection, meaning the real and actual Resurrection of our Lord and I am content with the language of the New Testament. And as to the reality of the bodily Resurrection of our Lord I hold with Paul that it is the supreme fact and truth in Christianity.

- (3) You say there is "no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all)." Again you are mistaken. The Bible, the New Testament, the Word of God are all mentioned repeatedly. The full truthfulness of Scripture is everywhere assumed. I accept joyfully, and we expect each missionary to accept, the doctrine of our Standards with regard to the Scriptures. But I must honestly say that there is something own references to the inspiration of the Scriptures. One notes the care with which you refrain from facing certain issues and from using the language of some of those whom you allow to think that you agree with them. And do you or do you not agree with Dr. Patton's position in "Fundamental Christianity."?
- (4) You say there is "no mention of the supernatural return of Christ". Two of your three books make no mention of it. I find no mention of it in A.A. Hodge's "Popular Lectures." As for me I have cherished this faith and hope for forty-two years. My boyhood ministers, one a graduate of Princeton Seminary and all the orthodox of the orthodox, spiritualized this truth completely out of the Bible but I learned it at the Northfield Conference when I was a Sophomore in college and I have lived with it and in it ever since and have gladly borne some reproach because of it. I wrote a little book on it and have again and again preached it. I think I have borne ten times the witness to it which you have borne. But it did not seem to me to be necessary to introduce it into this little defence of missions. I was writing to defend foreign missions against their enemies. I did not realize that they would need to be defended from their friends.
- (b) You say there is "no mention of the new birth of believers, and no mention of justification by faith, no mention of the atoning death of Christ." You qualify this by recognizing "one bare mention of the Crucified and ever-Living Lord." What would you think of the spirit of the statement that there was "one bare mention of the Virgin Birth" and "one bare mention of the revelation in "That is Faith?" But again you are mistaken. Those truths are either stated or implied or assumed in my booklet. More than this was not called for in the nature and purpose of the little book. It was not an attempt to set forth the content of the Christian message. It was simply a short and earnest presentation of the claim that Christ is the only and the sufficient Saviour.
- 11. The claims of Christ are not kept in the background. The little book is full of their assertion. It maintains, throughout, the sole sufficiency and universality of the Gospel: "Christ needs nothing from any one. No other religious teacher has any contribution to make to Him. In Him dwells all the fulness of the Godhead. He is the final and sufficient revelation of God and the only Saviour and Redeemer of man. This is the New Testament representation. It is the solid and unalterable foundation of foreign missions. Foreign Missions are not a search for a new and better religion. They are not an attempt to find something that is not already in Christ. They are the effort of those she have heard of Christ to take what they have heard to the world in order

that all men together may learn more of Him." (p. 36) It conceives Christ, as the Scriptures do, as "the unconscious Desire of the Nations, the one answer to all the problems of the soul of man, his one Saviour and his only hope. fundamental conviction for our Church in the work at home and abroad is this conviction that it has in Christ the sufficient Gospel. The Church is not looking for a new and different Gospel. It has found the one and only Saviour." "The Christian faith is a truth and a treasure greater than any other that we possess. It is our duty to share it and to appeal to allmen everywhere to take it as their own. It is theirs by the same title that makes it ours and there are depths in it which will only be found as we explore them together apprehending with all saints, as alone we can, the full dimensions of the love of God, and all attaining, as the only way in which any of us can attain, the unity of the faith and the stature of the fulness of Christ. The truth that we need to keep in view and that it/easy to forget is that Christ is greater than all our thoughts about Him and that as the whole world comes to know Him and to accept His Lordship new glories hitherto not seen in Him will appear. But these glories are in Christ. They are not in the religions or racial cultures of Asia. And the revelation of them will not come from those religions or cultures. It will come from Christ as the result of a larger belief by mankind in Him and a larger application of His grace and power to human life throughout the world. This is the lesson we need to remember. Our ideas about Christ may be true as far as they go, but they do not go far enough. We may not hold that they are complete. But Christ is complete. In Him dwelleth all the fulness of the Godhead bodily." (p.42). "Christ is absolute and final and He and His religion are to prevail absolutely and finally." "It is Christ that we Christians owe to all men here and throughout the world. If this position be regarded as narrow and famatical, then we must accept such condemnation. Only we are sure that the same judgment must apply to the whole doctrine of the New Testament. The foreign missions enterprise recorded there rested upon precisely this view of the uniqueness and sufficiency of Christ. The early Church believed that there was none other Name given among men whereby they must be saved. All men everywhere needed Christ and Christ was enough. Neither Greek, nor Roman, nor Semitic religion had any correction to make or any supplement to add to Him. And the modern foreign missions enterprise stands on the same ground. It is the endeavor to make Christ known to all mankind, that all mankind together may live in Him and find in Him more and greater treasures than any one race or any one soul can find alone. Each race and each soul for itself can find in Him all that it knows that it needs, but only mankind altogether will discern the full depths of human want and the infinite fulness of Christ's supply. He is adequate indeed to the full needs of each soul only because he is the whole world's sufficient Saviour: DANK BY PERSONS

'In Him is life provided For all mankind and me.'"

"I would rejoice to see the missionary enterprise brought in our day more clearly and loyally and uncomplainingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p.102) "I grant that a man's judgment here will depend altogether on what his estimate is of Jesus Christ. If Jesus Christ means nothing to him, why, he will not see any necessity on the part of other men for knowing about him. But if Jesus Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all who have not yet

clamation of the One Name given under Heaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been 'woe', if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, naked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. They were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and terprise has always been. That is what it is today - Christianity stripped of all whole world for which He died." (p.141).

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, or I can ever hope to be. There is enough evidence in sheaves of letters at hand missionary devotion. I will not quote them — yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

"I have just finished the reading of your book, so kindly sent to me, entitled 'Are Foreign Hissions Done For?' It is now after twelve o'clock, P.M. I cannot express to you the joy for missions dampened by recent post graduate studies in the University of — and the coldness of the churches that I have tried to interest in a feeble way, I now rededicate myself anew to the task of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

of the good dead man' and the 'Religion of a good living God.'"

Done For?' came to us. I read it and decided to write you at once in regard to a further distribution of it. I probably college periodicals recently received I know my first impulse was right.

"I would like to have the whole thing, or perhaps only the chapter 'Christ is Enough' printed for large distribution among our college organizations."

"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility. in regard to the whole matter." the contract of the same of th

"For guite a long time I have wanted to write to you. After reading your recent booklet, 'Are Foreign Missions Done For?' I cannot refrain from writing. I want to thank you with all my beart for the stand and the massages in that booklet. Fundamentalheart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myself in complete agreement with every page of the book." 在學學者等原本

"I have just read 'Are Foreign Missions Done For?' at one sitting and I can't resist saying how wonderful it is. To my mind it is the most unanswerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion it is complete - it needs discovery."

all adequates to the other from Empty of the min Performance, The Art and Africansky Team. "Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

CHARLEST THE PARTY AND ADDRESS OF THE PARTY AND ADDRESS OF THE PARTY O This last is from the "Church of the Lutheran Brethren." I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled mo."

AND DESCRIPTION OF REAL PROPERTY AND PERSONS ASSESSED ASSESSED ASSESSED. THE REAL PROPERTY AND PERSONS ASSESSED ASSESSED. 12. There is much more in your statement which should be reviewed, but I have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are two things more of which I shall speak. (1) The first is this: I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity and supernaturalness of the facts of Christianity's beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrines of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life, and I might go on with the long list of all the evangelical convictions. Where I differ from you is at the

points where, as it seems to me, you differ from the Scriptures. Some great scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. When apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends both without any minimitation. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at some ministers who read the sixth chapter of Ephesians to their people. There are illustrations in your paper which we are considering. There you use some words in your statement of essential doctrine which are not found in the Scriptures at all. I can state my convictions wholly in the very words of the Scriptures. You use repeatedly the phrase "the gospel of the Cross". This phrase is not in the Scriptures. The New Testament knows "the Gospel", "the Gospel of Christ", "the Gospel of the Kingdom", "the Gospel of peace," "the Gospel of God", "the everlasting Gospel", but it nowhere uses the phrase "the Cospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea of the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Gospel is not the Cospel of the Cross only, not even of the Cross of Christ only. The Cospel is the Gospel of Christ which includes the Cross and what preceded the Cross and what followed the Cross. The same defect marks your use of the idea of "salavation only by the Cross," and your criticism of my reference to the "redeeming life" of Christ. Your view certainly does not do full justice to the Scriptures nor does it represent the true Scriptural proportion of truth. You say in "What is Faith?" "Christ touches our lives, according to the New Testament through the Cross." (p. 143 but compare Reb. II.18; IV., 15, 16.) "The Cross of Christ is the special basis of Christian faith". (p.144-But compare I. Cor. XV. 17). "The Cross by which salvation was wrought." (your statement; But compare Rom. I.16, V.10). You do not and cannot too much exalt the Cross of Christ, but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection and many other aspects of the full truth of the Gospel. You justly emphasize the fact of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redeeming work of Christ, its place in our salvation, or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "What is Faith?" you speak of "the Cospel of redemption through the Cross and resurrection of Christ" (p.p. 154,151). Also "The Origin of Paul's Religion," p. 167. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" and sometimes of late, though not earlier, Virgin Birth with a capital and the "resurrection" without it.) But you criticise my truly Scriptural reference to the "redeeming life" of Christ (Rom. VI., 1-11; VII, 4; VIII, i-14).

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross saves us or that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How rich is Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the Death of his Son, much more, being

reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V., 8-11). Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrines in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scriptures" and still less frequently do you complete the quotation and add "And He hath been raised on the third day according to the Scriptures." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the place of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us. Paul proceeds in this very chapter to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I.Cor.XV.17). And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This full Gospel of the New Testament is the glorious Gospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offesce, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. Be ye imitators of me, even as I am of Christ." "Giving no offence in anything, that the ministry be not blamed. But have renounced the hidden things of dishonesty, nor walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." There is clearly in Paul's view a vast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "offence" which Paul uses in Gal. V.11 and I. Cor. 11.,23 and which Peter uses in 1. Peter 11.,8 is the very same which Paul uses in Rom. XIV.,13 and XVI.,17, and which the Saviour uses in His dreadful warning in Luke XVII.1,2, and which in the American Standard Revised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble." It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Gospel to those who are without: "Then said he unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in Me," but surely the Spirit of Christ would not have us think that the Tender Shepherd of His little ones, who left the ninety and nine safe sheep in the fold to hunt the one that was lost, would be pleased with the thought that His disciples should measure their fidelity by their success in "offending", in "causing to stumble" the feet that out of the way.

and a great deal more might be said of the failure of your book to set forth "the full Scripture doctrine of the grace of God," to use your own phrase. But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul

himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Perhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systematization and no scholar in the field of theological controversy. It is even so. I do not pretend to be saything but a simple, Bible—Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich where is at variance with the Scriptures. If anything that I say here or elsenot truly declare, or fails to declare what the Scriptures do truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the

(2) And now lastly, you say "What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense but as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Board exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Sinless One, the only Saviour, "who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom/man hath seen nor can see; to whom be honor and

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim, a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utterances which you have quoted here, I believe, both

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true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teaching has sought to be faithful to our Divine Lord and His Word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel and I do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non-Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal zeal proclaim it to those who are without.

And now one more quotation from what you have written, not in this present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

"Is there no refuge from strife? Is there no place of refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passion of war, to forget the puzzling at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the weary world."

Beyond that there was an empty tomb and a Risen and Living Lord. "United with fire with one another "in the likeness of His Besurrection." Can we not, my tender-hearted and trustful? And can we not be spared the shame and waste of be and give ourselves and all our strength to better and truer things? Is not doubly applicable to our relationship and our work within the company of us who truly love and wish truly to serve our Common Lord?

If what I have written does not avail to persuade you and if you still that it is your duty to publish your paper, surely it is only fair and right my proportionate share of the expense. But, my dear friend, there is a more excellent way.

Very faithfully yours,

Dr. Machen's Pamphlet - "Moderniam and the Board of Foreign Missions of the Fresbyterian Church in the U.S.A."

This pemphlet of 110 pages was cent out by Dr. Machen just before the meeting of the Presbytery of New Brumswick in Trenton, New Jersey, on April 11, 1953. I received a copy on April 10th but had no time to give it a careful reading until after the meeting of the Presbytery. Even if I had had time, I the think I should still have done as I did, and confined myself to the statement presented here as Chapter V. The only thing on which the Presbytery was called to vote was the proposed everture. That was the matter to be dealt with, not the statements of Dr. Machen, which might have been answered one by one without altering at all Dr. Machen's attitude, which does not rest on the arguments which he presents in the pamphlet but which existed before most of these incidents occurred and would exist if they had not occurred.

Now, however, I propose to deal with them.

First, a word should be said with regard to the introduction which Fr. Machan has prepared to the edition of the pamphlet issued since the meeting of the Presbytery. Dr. Machon says here that after he and I had each used the hour allotted to us, the previous question was moved in accordance with my expressed desire not to engage in controversy. I expressed no such desire. I said I did not intend to engage in either controversy or debate but was present at the Presbytery's invitation simply to try to help it to abink and act aright in the matter of the proposed overture. We expressed desire of mine had anything whatever to do with the moving of the previous question. Dr. Mechan further says "No sensible person can have confidence in a Board which does not welcome open discussion of its policies with those to whom it appeals for funds." The Board welcomes all fair and just discussion now and always. As to the phrase, "those to whom it appeals for funds," Dr. Mechen declares that he does not support the Board and advises others not to do so. And this statement declares that the Board "is deeply involved in Modernist and destructive propaganda." This statement is not true and the evidence presented does not justify it. What is this evidence? The Pamphlet is in seven sections. It must suffice to deal with what is crucial in each.

1. "The Attitude of the Board of Foreign Missions toward the book - Re-Thinking Missions."

The Board had no responsibility whatever for this book or for the movement which produced it. When the movement was launched the Board did what it could, which was not a great deal, to influence it and hoped for real good as a result of it. It gave expression to this hope which so far from being reprehensible as Dr' Machen thinks, as the right and Christian thing to do. Two members of the Board, purely as individuals, were on the Committée which projected the inquiry, as were members of other evangelical churches but these had nothing to do with writing the Report. As individuals they assented to its publication. Like others they no doubt both agree and disagree with it. They are both loyal evangelical Christian believers.

When the Peport appeared two courses were open to the Foord: to ignore the Report, or to express mind with regard to it. If the Board had taken the former course it would have been still more severely criticised. by Dr. Machen. The Board felt that it must make it clear that it had no reponsibility for the Report and and that it must express its mind both for its con sake and for the sake of the Church, and it did so with perfect clearness in the sanner which cosports with the dignity and tradition of the Church. It set forth the six fundamental issues on which its position was at variance with the position of the Report. It did so positively and unequivocally and then, like the bonorable and truthful body that it is, it recognized elements of good in the criticisms and suggestions of the Report as to some of the methods of missionery activity, which, it said, could be acknowledged only as "taken apart from its theological basis." The Board's actions and the various statements which it has sponsored, heve been recognized throughout the Church and around the world as a clear and unmistakable raffirmation of the Biblical, evangelical basis and nature of the work of foreign missions as held unshakably by the our Board and Church. The Board is not open to criticism because it spoke with dignity and self respect and not with violence and malediction. No statements from any Church or missionary body have been more clear and complete than those which have gone from our Board.

II. "The Cabe of Mrs. J. Lossing Buck."

tent to endure the assaults which have been made upon them from one side by Dr. Machen and from the other by the "Christien Century," and the assaults. This "case" will be judged by One higher than all of us and we will await His judgment. Mrs. Buck's published views are not in accord with the faith she professed when she was first appointed a missionary and with the faith of the Church, but a great deal needs to be considered of which the critics of Mrs. Buck and of the Board are ignorant and must be allowed to remain ignorant. It is enough to say that the Board has tried to act as a Christian agency with its obligations to our Lord Jesus Christ ever in mind and that it has acquiesced in Mrs. Buck's honorable request to be released from connection with it with deep regret that there could not have been another and very different issue.

III. "The Board of Foreign Mission and the Amburn Affirmation."

The proper place to deal with this matter is in the courts of the Whether signers of this Affirmation have by such signature violated their ordination vows is not an issue to be settled by any method of indirection. It cannot be so settled. One and only one honorable and constitutional way is open to Dr. Nachen and that is by the due process provided in the Constitution of the Church. The position which apparently Dr. Machen is seeking to establish is that because a secretary or a member of one of the Boards of the Church signed the Auburn affirmation he is thereby disqualified as a Presbyterian minister and is ineligible to service of the Church no matter how clearly and positively he may declare his complete loyalty to his ordination vows and his specific acceptance of the great affirmations of the Confession of Faith in the very terms of the Confession. This is an issue, however, which can only be constitutionally determined by the Presbytery to which the individual involved belongs. It is wholly conceivable that there should be ecclesisstical organizations where such a question would be determined by the local congregation or by the national body as a whole, but this is not Presbyterianism. Such a course is ferbidden by the Constitution of our Church. I To propose or to attempt to pursue such a course

is to ignore and contravene the law and order of our Church as embodied in the authoritative constitution. It is erong constitutionally and ethically to use the missionary and educational agencies of the Church as a device for escaping responsibility in meeting this issue in a logal and righteous way. Until this issue has been determined in the proper and constitutional memor which alone is telerable in the Presbyterian Church, it is not competent for Mr. Machen to attack, as he is doing, the good faith, the honor, the Christian character of Mr. Hedley, as will appear in a later chapter, is absolutely for his ordination vose and to the faith of our Church?

IV. "Modermiet Propaganda by the Candidate Department."

Dr. Wachen's otatement here is partial and unfair. It is sorse than this. It is not true, as he intimates, that the confidete secretaries have wood their porturity not for Christ but for anti-Christ?" Boch a grave charge is uttorly unsubstantiated by his evidence. What is the "spirit of the anti-Christ?" John says it is the spirit that "confessoth not" or "asmulath" Jesus. The Candidate Secretaries, on the contrary, believe and constantly affire their belief in Jesus Christ as the Son of God according to the Scriptures. And John says plainly that the spirit that makes this confession is not the spirit of outi-Christ but is the spirit of God (I John IV, 2,8). The suggestion of such books as were mantioned in the letters of Mr. Madley and Wrs. Corbett, written by Olchem and Foodick and Floring, is no servent for such an energity as the charge that there two davoted Christians, both of whom gave their lives to service in Chine, are morring anti-Christ. There are things in some of those books to which I helieve that just objection may be made but such a single incident as this is no adequate ground for a charge of serving anti-Christ or of anti-evengelical propaganda. To hold them responsible for a statement usde by Widdleton Murray quoted in Oldham's "Devotional Diary" and to represent this "Diary", which has posterous. Furthersore, or Machen does not know and ignores completely all the noble sork those amdidate secretaries have done in trying to guide young people into the truth of the New Testament and is seeking earnestly to safeguard and strengthen the evangelical faith of siccionary condidates. The correspondence files will establish to the satisfaction of any fair minded judge the evangelical loyalty of these faithful workers.

Dri Maden says that the Candidate Department speaks of "Re-Thinking Missions" as "baing easentially a Christisa book." Whatever one may think of that book the Candidate Department has made no much statement about it. Here as eleavhere and expecially as we shall see, in his address at the New Brunswick Frosbytory, Dr. Machen invelops against the validation of the Christian message in and by Christian life and experience and declares that "the deadliest enemy of Christianity all over the world today" is not unfaithfulness of life, or dischedience to the will of God, or wn-Christian conduct, or the demial by deed of the Christian profession of faith, or betred or bitterness, but "Modern and-doctrinal religion." Christianity indeed is a doctrinal religion and the acknowledgeout and proclamation of the truth of its doctrine and its historic facts are essectial, but its deadliest energy today is not more the foolish and fatel denial of doctrine then the proclemation of a doctrine that is not the full Now Tentament doctrine, or the declaration of a faith that is not confirmed by deeds of obediance and love. There are no plained assertions in the Mar Testament then those which forbid the separation of faith and norks, of heliof and life, and if distinctions are to be nede the only valid one for us the believe in the New Testement is the distinction of Paul in a passage which I do not remarker over to have seen quoted by Dr. Machen - "And now abideth faith, hope and love, these three, and the greatest of these is love."

And as to Christian experience Dr. Machen says Peter "said nothing about his own experience" in his first missionary sermon, and that when Paul proceded "it never seemed to have occurred to him to try to save men by the power of his vivid personality." It would be folly for any man to try to do so today but what a strange perversion of the New Testament! Who can read the Spistles of Paul and Peter and possibly miss the constant glorious witness to what Christ was to them and in them and the eagerness of their hearts to have others find in Him the salvation, the power, the joy which they had found. What but their own experience were they declaring when they said: "I will not dare to speak of anythings save those which Christ wrought through me. " (Romans XV:18). speech and my preaching were in demonstration of the Spirit and of power. (I Cor. II,4) "Our gompel came not unto you in word only but also in power and in the Holy Spirit and in much assurance; even as ye know what moment of men we showed ourselves toward you for your sake. And ye became imitators of un and of the Lord." (I These. I, 5,8). "To me to live is Christ." (Phil. I, 21). "I beseech you therefore be ye imitators of me," (I Cor. IV. 16). "Alweys bearing about in the body the dying of Jomes that the life also of Jesus might may be manifested in our body." (II for. IV:10). Was Paul not referring to his own experience in Gal. II, 207 Col. I, 24-29, I Tim. I, 16, and II Tim. I, 127 Faul indeed presched not himself but Christ Jenus as Lord, his Lord, where he knew in his own experience, ah experience to caree ever to appeal. And as to Peter, if he did not refer to his own experience in his first sermon he certainly referred to it afterwards in Acts XI and I Peter I, 5-5. In his great seal for certain aspects of troth, Br. Wachen depreciates or everdisallows other aspects.

But what folly it is to separate doctrine end life! This is the very separation denounced by our Lord (Luke VI, 46-49; Matt. VII, 21; XVI, 29,30), and by James (James II, 14-25). Christianity has not one but two deadly enemies one is the error of no thinking or wrong thinking and the other is the error of a loveloss and unChristlike life.

V. "Reference Blanks, Application Blanks and Information given to Candidates."

I have dealt with this in Chapter V of this statement but am glad here to say a further word about the constant practice of Dr. Machon of setting up contrasts and separations alien to the New Testament. "According to the Bible, " he says in this section, " "a men is not saved by following Christ; he is not saved by loving Christ; he is not saved by surrendering to Christ; but he is saved by faith. And that is an entirely different thing. If he were saved by surrender, or by following Christ or by love he would be saved by some high and noble quality or action of his own. But when he is saved by faith, that means that he is saved by God and God alone and that the marmer by which God saved him is to work faith in him." Yes but faith is not all that God works in him and the work is manifestly not God's work unless it includes both faith and surrender and obsdience and love, and faith is not faith thatis only opinion and not ourrender and ebedience and love. All these are God's work and God in His word does not senction their separation. The fruit of the Spirit is not single. Paul says it is minefold and the seventh item is "faith", identically the same Greek word that is used elsewhere in the New Testament for "Teith." It is sholly unSpriptural to separate faith and deal with it as a work of God detacked from His whole will for men in Christ.

Dr Hachen goes on, "The means by which God saves him is to work faith in him and to lead him, relinquishing all confidence in his own goodness, just to look at the crucified Saviour and say, Thou hast died in my stead. I accept the gift at Thy hand, O Lord." True, blessedly true, but not all the truth of the New Testament. There is not a word here of the Resurrection. The rucified Saviour was not all to Paul. Note his held words in I Cor. My. The capel as Dr. Machen states it here and elsewhere (though of course he believes

in the Assurrection with all his mind) makes too little of the featurection and saving faith is not faith in the drucified Saviour only, it is faith in the Rison Saviour and it is as important to say the latter as the former - Paul caid it was more important, (and cf. I Peter III, 21)

And also the man who truly looks in faith to the Crucified and Rison Saylour says something more than Dr. Machen suggests. He does indeed say "Thou has died in my stead, I accept," but he adds:

That were a present far too small, Love so smazing, do divine, Loudands my life, my soul, my all."

VI. "Verious Indications of the Attitude of the Board to Secretaries and the Agencies with which the Board is Cooperating."

The particulars here are the Lakeville, Lausanna and Jerusales Conferences, Mr. Eddy and Mr. Kagasa, Dr. Scott, fr. Mackey, Dr. Mcafee, Pr. Reischauernand Er. Speer. With the Lausanne Conference, Br. Edd y and Hr. Kagawa whatever one may think of them for good or ill, the Board has had absolutely no connection. As to the Lakeville and Jerusalem Conferences let any one read the full report of the former and volume one of the latter on "The Christian Mossage's, especially Chapter X, and if he is a fair minded person he will see for himself how completely Dr. Wachen has misunderstood or misrepresented these Conferences. In the case of the officers and mission ries the Board of whos he speaks, he has rendered no just or righteous judgment. In some matters, as of the discussion at the Foreign Missions Conference in December 1932, he speaks in tragic ignorance. In his criticians of Ir. Mackay he does not truly represent his articles. and the statements to which he takes exception can each one be juntified with the clearest proof from the A R Testament. The touths which Dr. Cackey was presenting, and which Dr. Machen says are "disquisting", ore truths taught and enjoined by our Lord and by Paul again and again. Bre Machen's controversy must be with them. As to his criticism of me I have earnestly and preparfully sought for its ground. It connot be in my Christian conviction for I have told Dr. Machen that I hold absolutely to the Christianity of the Man Testament, that I believe every word of it and can state my faith in its very words, that if he will show any opinion of mine to be at variance with it I will at once change that opinion. The only substantial points of disagreement shich he states in this pamphlet are with regard to the confusion of the "spiritual" and the "supermatural" and with regard to the relation of Christianity to the Old Testement Dispensation. As to the former I can state my view about the supernatural character of Christianity is the words of Dr. Verfield: "The confession of a supernatural God, who may and does act in a supernatural mode, and who acting in a supermatural mode has arought out for us a supermatural redesption, interpreted in a supernatural revelation, and applied by the supernatural operation of His Spirit - this confession constitutes the core of the Christian profession." I only wish, however, that Dr. Werfield had specifically sentioned, with Use none of God and His Spirit, the nexe of His supernatural Son Jesus Christ. But as to this word "supernatural" it is notable that it does not occur in the Bible and that Paul's contrast is precisely the one which Dr. Machen criticises, neaely "notural" and "spiritual." (I Cor. YV, 44, 46; Romans VII, 14: I Cor. II, 14, Eph. Vi, 12). As to the relation of Christianity to the Old Testament Dispensation, I have no other view than that which our Lord set forth in the Sermon on the Kount and Paul in the Spistles to the Romans and the Galatians, and as are set forth, one raid think unmistakably in the Apistle to the Esbrows.

to men of different opinions. Dr. Machen thinks that three positions are populble and are actually being token today. In the first place, one say stand unreservedly for the old Faith and unreservedly against the indifferential tendency in the modern Church; in the second place, one may stand unreservedly for Modernian and against the old Faith; and in the third place, one may ignore the seriousness of the issue and edopt a biddle of the road position." But into the . They agree in holding to the historic evangelical faith. They agree in condomning indifferentian. They agree in recognizing the seriousness of the But they disagree as to how they shall not to end speak of persons from shose opinions they differ. There are seen the denounce not error only - but also those whi, as they believe, orr. They would deat their out of their followship eith anathum and maladiction. There are others she believe that they are following the Man Toutament view when they bear their without to what they regard as truth with unreserved and constant attorance, but who would keep so class to those with ther they differ as they can, in the hope of mirning there to the truth and in fear of violating our Lord's committeet; "and John engagers' and said, Master, so saw one can can former in Thy name and so forbade him because in followeth not with mr. But Johns daid unto him, Porbid him not, for he that is not excitat you to for you." (Like II, 49,50). And there is a leason for me in the feet that the disciples held fast to Thomas in apile of his disbelief in the Resurrection

This does not monn that there are not limits to such fullowable. there assuredly ere. But even so the evengelical feith count be separated from the evangelical spirit and those who hold the faith must display the minit, arm to those who do not inlicit. And the question of lower in not as to the inclusion of non-evangulated opinions or persons in the Freshylerian Church but abot shall our attitude be toward those who sincerely hold the emfection and the besid stradere of the Sorietares and sho are nembers of our our household. The tradition and the law, the spirit and the constitution of our Church Corbid

Let one thing be stated with clear words . The only disagression! sith Dr. Marin is at those Points where, as it meas to me, he devices from the tangening and the practice of the See Testament. I deviate from its teaching (as in its practice I know I do, side has fee,) I shall he crateful to his.

Vil. "Maderales in China."

All that for machine has to see on this outject is comprised to two long statements, one by bry Albert B. Dodd, a missionery of the Board in thing, and the other by Ario Eok, a member of the Notherlands Loyation in telping. The former coals whally with books published in China, not by the fourd or its mismisseries, but by the Christian Liferature Society. connection of the Board with this Society, shows spirit and service is in no was fairly represented by Dr. Fold's statement, is in its leading two of its issimurios to work with the Society. The Watson E. Hayes taxalso is one of to managed and particles of the sold by the Lode chart their contribulong of about a single book written by a Freedylerian missionary. I have a letter to Dr. Dodd sending the natural queted by Dr. Machan. In this letter this

sking that his representation of unsoundness in some mission should be accepted. r. Dodd adds: "I can only ask you to accept my testimony on my word of honor as Christian gentleman as I have no written proof to offer; nor do I feel called upon ithout such proof to give names. Such a presentation is not admissible on my basis of equity or under the Constitution of the Presbyterian Church.

Mr. Arie Kok's statement is full of errors. Its most relevant charge s that the Board is cooperating through its missions in the Matienal Christian owncil and the Church of Christ in China and that it is supporting "modernist" heological schools in Yeaching and Cheeloo Universities. The functions of the assions of our Church on the foreign field and our relation to the Church of Christ n China have been determined by our Church itself through the General Assembly ad while the Christian agencies of China may do things we may not approve end may ublish statements, as they have dome, which we deplore, they are seeking as samesty as any one can to know and do the will of Christ in China. As to the two heological schools, the missions of the Board are contributing neither money, nor issionaries, nor students to these schools at this time, except a Chinese teacher t Cheboo.

I have dealt with the main position of Dr. Machen's pamphlet.

One wishes that all the work of our Church at home or abroad in every ongregation and college and theological seminary were more passionately evangelical nd evangelistic bothin faith and practice, in word and deed. But one deres to say hat the best and truest part of it is in the work of the foreign missioneries, and hat they and the cause they represent ought not to be used for purposes of dectrinal ontroversy in the home Church. That is what Dr. Machen is now doing - using the oreign mission work of our Church, in which he is not a stock holder and to which e advises people not to contribute, as a device for renewing strife and raising sques which constitutionally should be settled as dectrinal issues in accordance ith the Constitution of the Church. MATERIAL PROPERTY AND PERSONS ASSESSED TO THE PARTY OF TH

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Chapter III

MARKET THE REAL PROPERTY AND ADDRESS OF THE PARTY OF THE PARTY AND ADDRESS OF THE PARTY OF THE P January 21, 1933

The Rev. Robert R. Littell, D.D., Tioga Presbyterian Church, Tioga Avenue and 16th Street, Philadelphia, Pennsylvania the Contract of Little State and past property of the last of the last past property of the last of the last past pasts and the last of th

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Zojning Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monsma's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

the later fight, and we proved you has part of the par a bangar started the wind and other art than Department or than 1 and the American Residence particularly the territory of the state of t

One can hardly believe that the name "A Report...on the Foreign Missionary Situation ... " is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critic can find relatively so little that is open to criticism among the thousands and thousands of enterprizes, institutions, activities, relationships, pronouncements, reports, speeches, etc. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Church and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1. bottom: "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" starts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3, middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church. As I

understand it the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fina a person as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it is inevitable that they will be associated in some way or other. Our application blank, the result of decades of experience, says, "Harmonious team work is indispensable." This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 3, bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

Page 4: Exception is taken to a letter written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report."

A successful Christian Missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message — so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Mr. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiancee to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiancee's experience had been

I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. Coray to have some experience in Presbyterian work in the U. S. A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Coray was assured that the Board would be very glad to consider his application later, after he had seeured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. Coray's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian paster at trame". If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Hendricks: Her conversation with Mr. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I am reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth". (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Mr. Kerns (not Kearns): While Mr. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evangelical faith.

Mrs. Buck: Separately you will receive a copy of a letter and a statement quest.

Buck that I had already written to Dr. Herrick in response to his re-

Page 5, middle: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report". It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemma. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its con-

structive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6, bottom ff: The entire section on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the sea and control the actions of a body of Christian believers who were seeking the guidance of the Holy Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7, bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary Articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doctrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer doctrinal statement is to be deferred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely scattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks and can testify that we American Presbyterians can be very grateful that the Christian Missions in China have developed such earnest, devoted Christian leadership for the

Page 8, middle: Educational institutions and policies. Of the "Joint Committee on Leadership training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistent effort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evangelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and before the restrictions were imposed. The enemies of Christianity would be very happy

powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian that we "pour our money into institutions from which Christ has been excluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10, middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries ever in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Page 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U. S. A. has taken many actions, cooperations cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and service for the whole Christian movement throughout China. Our missionaries on the to the highest possible level as a vigerous everything they can to lift its efficiency which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Page 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary ago). I do know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board...lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus love" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13, bottom: Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little serve the organism "to alleviate social distress."

is beyond me. Page 14: Just why a city Y.M.C.A. in China is dragged into this picture Why not hold our Board of Education responsible for a moving picture shown

in the Y. at Palm Beach or Seattle? The Y.M.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15, middle of first paragraph: Any missionary who would "crucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven". Certainly the assertions are not substantiated by the evidence adduced in the "Report".

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the resulting fraction is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "\$4,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore: the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four winds. Most of it is so mistaken, so unjust, so nebulous end so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

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With warm personal regards, I am

Very sincerely yours,

George T. Scott

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THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U.S. A.

ice of Secretary

156 FIFTH AVENUE NEW YORK

Summer Letter -1932.

You will rejoice with us that the Board, even in this year, has been able to appoint a splendid group of young people. Sixty new missionaries have just attended the June Training Conference in New York, and by the end of the summer twenty-seven will be in China, nine in India, three in Africa, four in Chosen, one in Japan, eight in Latin America, two in the Philippines, four in Siam and four in Syria.

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The group spent three days and a half in New York at the Board headquarters, studying the various relationships with the Board, the Home Church, and the Missions on the field. Then came six days at the Kennedy School of Missions at Hartford, Connecticut, in the Joint Conference for the new missionaries of nine different Boards. Here the general problems and subjects common to all groups were discussed. Two vital questions were raised and answers given. We pass on the questions:-

What do you know about Foreign Missions? What has been accomplished, how was it done, who has done it? These were answered in addresses, round table discussions and personal interviews.

The other question went to the heart of the whole enterprise. The opening address on "Spiritual Hunger and its Satisfaction" and the Round Table on "Sharing Christ as the Bread of Life", began the study of the significance and unique contribution of the Christian Enterprise. What is it we seek to share with other peoples and how do we share it?

How would you answer these questions? One candidate's reply to the first question was that he had not read a single book on Foreign Missions. How could he know that he wanted to be a missionary? He was not sent. This is China year in the Mission Study groups so we are enclosing the leaflet outlining the courses and prompaxamenther telling of our Presbyterian Missions in China. Why not organize a study group and begin your missionary work by sharing your enthusiasm with the group.

The second question of the Conference is:- What do we have to share? A student from India, speaking to a similar group of newly appointed missionaries said, "The first question my people will ask you who go to India is, 'Do you know God?' They will not need to put it into words, they will look at you and know". One missionary has said, "Send us missionaries who have real convictions and vital Christian experience, others will not stick, nor will they accomplish anything if they do."

In the busyness of your technical preparation, be sure not to neglect the one essential element in that preparation. Dible study, prayer, devotional books and some real experience in sharing Christ here will be for your spiritual preparation what your classroom lectures, thoses and laboratory work are doing for your technical preparation. A study of the Bible by books or by topics such as "The Son of God"; "The Spread of Christianity"; "The Cross in the Bible" have been found helpful. Then there are books like "The Devotional Diery" by Oldham; "Today"; an outline of the Sible readings; "The Mesning of Faith" and others by Posdick; "Marks of a World Christian" by Flaming. Some have used correspondence courses from the Diblical Seminery and other schools. What have you found helpful? Tell us sed let us shere it with others.

We are sending our greetings in this way to over a thousand of you studying in Colleges, Seminaries, Medical and other Graduate Schools, as well as to some who are getting a your or two experience before sailing. Why not send us a suggestion as to what would be helpful in the next letter (six months hence). Our very best wishes go to you TO SECURE OF A SECURE OF THE PARTY OF THE PA personally.

Very sincerely yours.

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(Signed) (Ere. Charles R.) Einnie R. Corbett Lindsay S.B. . Hadley

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THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE NEW YORK

FICE OF SECRETARY

Spring letter, 1933.

Dear Friend:

The Report of the Laymen's Inquiry, which is now published under the title, "Re-Thinking Missions" is the book of the year in Mission thinking and planning. The Commission has challenged many details in the Mission work but their unanimous judgment as to the continuance of mission work is stated as follows:— "that these missions should go on, with whatever changes, we regard therefore, as beyond serious question." We are enclosing a copy of Dr. Speer's article "Re-Thinking Missions Examined" which deals with the critical questions raised by the report. Another leaflet, "Presbyterian Missions in the Light of Recent Studies" will be published soon, which we will gladly send to any who care to have it and will let us know.

Certainly two statements at least are of interest to all of you who are thinking of the possibility of mission service. The first is that "the history of Protestant Missions is a story of the influence of personality upon individuals and communities. The selection and preparation of missionaries is therefore the critical point of the entire enterprise, indeed it is not too much to say that upon the quality of personnel, far more than upon any other factor, or all other factors combined, depends the real and permanent success of the missionary enterprise."

Everything depends upon the clarity and thoroughness with which each individual can channel the Spirit of Christ and the love of God both in word and life. It is a tremendous task and we know how many of you are seeking, day by day new insight into His truth and new ways of fellowship with Christ which will make all this possible.

The second grows out of the first. In addition to the "power of a vivid personality", "spiritual excellence and gentle friendliness of their lives", the new missionaries should be capable of "thinking freshly and planning wisely" and meeting with creative minds "the exacting missionary task of today". In addition to the thorough professional or technical training and a comprehensive and effective understanding of the Christian message, there should be a "thorough and impartial study of the history, art and religion of the country, its political, social and economic conditions and the psychology of the people."

Here is certainly a challenge to a mighty task and one for which hundreds of you students are preparing with all the earnestness and conviction which the report calls for.

Of course you will want to know how the Board is making out in this difficult year. We are planning to send out forty-five new missionaries this next summer. This is a real act of faith and, with the decrease in the ability of the church people to give this year, represents real conviction of the necessity for world planning in our Christian program. This number will not make

good our losses as we have an average net loss of about seventy-five to eighty missionaries, or 5% of our total force each year when we include retirements, deaths, and resignations because of health and other causes. There will be, therefore, a net loss of about thirty at the end of the year.

We shall have to disappoint a good many who are making application for 1933 appointments, but on the other hand we rejoice that the Church is making it possible to send this many in response to a few of the urgent requests from the Missions abroad.

Several requests for suggestions of good books have been received. We are sending a few titles. If you want to read along any particular subject or country, just write in and we will furnish titles. If the books are not available locally, they can be secured from our Foreign Missions library by merely paying the postage.

"Christianity and the New World" - Canon F. R. Barry
"A Faith that Rebels" - David Cairns
"The Uncut Nerve of Missions" - Cleland B. MoAfee
"The Other Spanish Christ" - John A. Mackay
"The Finality of Jesus Christ" - Robert E. Speer
"A Daughter of the Narikin" - Etsu Magaki Sugimoto
"At Work in India" - Sir William Wanless, M.D.

We have heard from many of you since our last letter and we hope you will let us know of any way in which we can be of service. With every best wish for the year, we are,

Very sincerely yours,

(Mrs. Charles H.)

Candidate Secretaries

Dr. Nachen's Address at the Presbytery of New Brunswick, at Trenton, N.J., April 11,1935

A sympathetic report of this address appeared in "Christianity Today", " d-April, 1933. The report is only partial and omits much that Dr. Nachen said.

With the principle with which Dr. Machen began I am in full accord. It is the elemental principle of our standards, namely, that behind the Confession and the Catechians are the Scriptures and that they are our final and absolute authority "If the things that are being said and done by all these persons", said he, "are not in accord with the things written in this Book, then we must correct them in loyalty to Christ and the Gospel." Here is a common platform, here the judgment sent. But "all these persons" must include us all, the Church and the General Assembly, the Board and its missionaries, Dr. Machen and his associates - every one of us.

And it is precisely here that Dr. Wachen's address filled one with maxement. He criticized the use of phrase after phrase found in the New Testament. "changed lives" (II Cor. 111,18, hom. XII,1; VI.4, II Cor. V.17; Eph. IV,24); "the mind of Christ" (I Cor.II,16; Phil.II.5) "the teachings of Jesus" (Acts.I., John XIV 26, Matt. XXVIII.,20) (John VI.36, XV.7) There surely is the gravest objection to the say these phrases or to the ideas that lie behind.

"The Mind of Christ" is Paul's phrase but Paul did not use the phrise as Dr. Machen interpreted it, and so far from identifying it with the possibility of hearing Christ speaking, as Dr. Machen did, he used it as indic ting the kind of mind we chould have today.

Dr. Machen also rejected the idea "that Christianity is a new religion over against Judaism" Let any one take his concordance and read the New Testarent passages speaking of the newness of the Cospel; let him study the Pristle to the Nebrews; let him be grasped by Paul's gospel in Romans and Galatians and Ephesians at the will be dumbfounded by Dr. Machen's views.

Equally amasing wars Br. Machen's words about "Christ in us". It is indeed the Christ of the Bible show we are to proach but the Bible sets forth not only the doctrine of Christ and the fact of Christ in history but the glorious truth of the indwelling Christ, Christ in us and we in Christ. (John XV.X; XIV,17, Rom. VIII. 10; Gal. II.20, IV.19, Eph.III.17, Gal. III 11, Rom. XII.5; I Cor.III.1, II Cor. V.17; Gal.III.27). And that all be poor and unreal proaching of the Christ of the Bible thich does not realize and experience and make others feel that the Christ preached is the real Christ of the Bible as set forth in these great and precious words.

Not less anazing was Dr. Machen's trothent of the New Testament to ching about the Kingdom of God and Paul's emphasis on God's wrath in his proclaiming the Gospel. It is not too much to say that he derided those who adhere strictly to the New Testament in both of these respects. He held that we are not to seek the Kingdom of God and its establishment now but must wait for it until Christ comes. Now the teaching of the New Testament about the ringdom is not easy but Pr. Machen's presentation as in direct conflict with such passages as watt. VI.83; KII.28, Wark 1.14,15; IX.1; X.14,15, Luke VI.0, VXII.21 John III.5, Rom. XIV-17; Watt VI.10, Matt. XIII.38, Luke XXII.23, and many others. "Christianity To ay" says that

Dr. Machen is/ "amillennialist" a believer in no millennium and that in his view thrist's Second coming is the end of the world. If there is no Kingd no God on earth until Christ comes or no earth for there to be a Kingdom on afterwards, then the New Testement is a wholly untrust orthy book.

As to Paul's presentation of the Gospel in terms of the wrath of God, it is solemly true that Paul declared the writh of God against all ain and that the true pre-ching of the Gospel aust include the pre-ching of the math and the fear of God, and that our present easy-going, easy-thinking day corely needs such preaching, but to represent Faul's Gospel at this alone, or even predeminantly, is to misrepresent it. Not once did Pr. Nachen mention the love of God. What was Faul's emphasis? He uses the phrase, the wrath of God", three times (Rom. I.18, Eph.V. 6, and Col. III.2) He uses the phrase, "the love of God", five times (Rom. V.5, VIII.29, II'Cor. XIII.14, IT These. III.5, Titus III.4) And if passing by the phrases one will note the times Paul speaks o love and the times he speaks of article, he will perceive that Paul's Gospel is a very different Gospel from the Gospel which Dr. Machen set forth at the Presbytery of New Brunswick. As one listened to Dr. Machen set forth at the Ringdom of God and of the Gospel of Christ as pre-ched by Paul, he mondered whether Charles and Archibeld Hodge and Francis Pattonuare not turning over in their graves.

There was one new and welcome note in this address. One mondered shether Dr. Machem was ready to join the pre-millennial company of those of us who whit always for the coming of Christ, who take literally the blessed promise of the New Testament, "that this same Jesus sho are reised up for you into heaven shall so come in like manner" (Act I. 11) and who are looking every day for the blessed hope and appearing for the grate God and Saviour Jesus Christ". (Titus II.11)

Other statements of Dr. Machen's address, whether reported in "Christianity Today" or omitted from that report, have been else here dealt with in this purphlet. There remains one minor matter and hree major matters to be referred to.

Dr. Nachen made much of the fact that a Committee of which I am Chairman, representing the missionary boards at work in Latin America had been implicated in making three of Dr. Fosdick's books available in Spanish. This Committee expended no money upon the publication of these books. Two of them, "The Machood of the Master" and "The Meaning of Prayer" were published by the Methodist Book Concern and "The Meaning of Fuith" by David Jarro of Madric personally. I had nothing to do with the matter, but if I had I should have regarded it is no crime. I would make some changes in these books but, as they are, they have been of great blessing and help to many perplexed souls and to the cause of Christ in many lands.

The major matters are these three:

- l. Dr. Machen's conception of evangelical Christianity which omits whole sections of the teaching of the New Testament and directly contradicts some of it. This is the gravest matter of all.
- 2. His departures from the Contession of Faith. He is unwilling to accept its language just as it stands, but insists on editing it by adding adjectives which are not in the Confession and even hole assertions thich are not found in it.

He quotes a statement issued by the Candidate Department of the Board to help candidates, which said: "The Church has found during all its years that it can go to the Bible without hesitation or four to learn its outy in fifth and pretice, finding it now always in Jesus Christ he is its ultimate authority. The Bible can always be relied upon in these to wital fields and bence it is called the only intallible rule for this purpose. This does not demy the existence of truth in many places; it locates complete reliability in the Word of Gud. "This is the unquestionable position of the Constitution of our Church. But Dr. Machen says "This is wrong..... The Bible is a book of selence and history" and he doclared that as science and history it wa infallibly true. Now whether the Bitle is a book of science and history and infallible as such, as well a our in llible rule of faith and practice, such a doctrine/not found in the Confession of laith (Cf. A. A. Hodge, Popular Loctures p. 92) hat ver our views on inspiration and inerrancy may be, we must allow room in our Thurch for all who abide literally by the view of the Confersion and for men like Dr. Francis L.Patton, the wate in "Amdenontal Christianity":

"Conceding nor the inspiration of Scripture, you cannot on that accounts assume that it is errorless. You may say that being inspired it is fair to expect that it will be preserved from error, but this is not evidence. To are accustomed in support of the inspiration of the Bible to cite its accuracy; inspired, let us say, because errorless. It is a different thing, however, to may errorless because impired. To say that the Pible is trustmorthy because of its a currer is by implication to say that a have the right and power to discern between truth and error. You cannot license Heason to seek truth and dany her right to see error, and it is a hazardous thing to say that being inspired the File must be free from error; for then the discovery of a single error would destroy its inspiration. See have we may right to substitute the mord inserrancy for inspiration in our discussion of the Bible unless we are prepared to show from the te ching of the Bible that inspiration means increasey - and that, I think, would be a difficult thing to do.

"This will serve to show how it is that some at the present day are saying that unless the Bible is without error it cannot be trusted for mything, and loo he foolish such a si tement is. Is there say thin in all that is said about inspiration that can show us the exact area covered by impiration and can tell us how far the mind of the Spirit and the mind of the author are seektsusive in the riting of the Bible? Is there say thin; which areares us that Paul was as such uner the influence of inspiration in sending for his cloak at Treas as in writin the Galatian Epistle? Then whatever you may think, however remonable it is to suppose that the Spirit and Paul were concurrently active and in the same degree in all that Paul wrote, we cannot claim that this is explicitly at ted or by fair in arrace logically deducible from anything said in the New Testament. With the despet reverses für the Scriptures as the inspired word of do. I m, nevertheless bound to say that differences of opinion on this point must be allowed to exist, a they have always existed, and Christians."

(P. 163 f.)

and authority. As to procedure I have already moken, but as to authority, is it right for men to appeal to courts whose jurisdictions and decisions they do not respect? Dr. Nachen warned the Ne Brunstick Prosbytery of it; incompliance to resist imagined electrones, and another Prosbytery was samed by a friend of his net to hear evidence adversate an overture similar to Dr. Machen!. Then the Tex Trunswick Prosbytery decided against him he sought to have his overture adopted in other Probyteries here he himself had no trading. The second title decided has been tolen to and the authority of the General According them once. And "Christianity Ted y", in its report of Dr. "Tohen's a brees, sets up the astonishing loctrine that

the citation of the actions of past Assemblies is wearisome and indeterminate as bearing on questions of policy and order, and that all that concerns us is what future Assemblies shall do. It is quite true that within the Constitution each Assembly acts for itself, but it is preposterous to propose that the Church has no history, no valid tradition, no established principles, that may be abandoned or r versed any year, and that meanwhile may be ignored. However reckless or lawless individuals may be, the Boards and a encies of the Church are bound to carry out the determined policies of the Church. Does "Christianity Today" mean now to regard as inconsequential the actions and deliverances of all past Assemblies? Where did the Confession of Faith its If originate? That was a more ancient Assembly than any which I cited at the Presbytery of New Brunswick. And the adoption of the Westminster Confession and Catechisms as the standards of our Church was an act pure and simple of the Synod of 1729 which preceded and corresponded to our General Assembly. If the actions of past Assemblies are of no authority or consequence but only the actions of future assemblies that becomes of our own standards, and will not the Assembly of 1933, to which "Christianity Today Tooks forward to reverse past Assemblies be itself only another negligible past Assembly in a few months? What would Charles Hodge say about such lawlessness? (Of His "History of the Presbyterian Church. Chapter I. page 92,123 f.) I know full well that "one Assembly is not bound by the ctoo" another", but I know, too, that there are limits to such independence and that the constitutional decisions of our Assembly stand until constitutionally reversed. I doubt the right of men to appeal to the General Assembly sho regard so lightly the judgment of the Court to which they appeal and also their right to defy, as Dr. Machen Has done, that our Church and General Assembly are evengelical and yet to make appeal to them to determine evangelical loyalty. Dr. Machen has said that he does not accept the General Assembly's expression of confidence in the Foreign Board. What moral right does he have therefore, to appeal to it for the expression of its lack of confidence? Men cannot play fast and loose with the highest court of the Church in this way.

In these three respects- attitude to the Bible, attitude to the Confession of Faith, and attitude to our government and polity, Dr. Machen's statement at the New Brunswick Presbytery was not true Presbyterianism.

And yet one concluding word. The Presbyterian Church has two marks, narrowness and breadth, the narrowness and breadth of what it believes to be the truth. There is room in it for Dr. Machen and his view and there is room also for others whose views and attitudes differ from his but who stand also upon our confessional standards and within our Constitutional liberties. No one group may exclude the others or claim sole legitimacy, provided we accept and obey the Constitution which includes also the Standards. And such acceptance and obedience, if called nined by the processes of our law.

It follows that the agencies of the Church should be amenable to and representative of the Church, its Constitution, its tradition, its spirit, its complete membership.

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A Statement by Mr. Robert E. Speer to the Presbytery of New Brunswick at its meeting in Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethren:

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Presbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in behalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of proceedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture to the General Assembly in four sections which should be dealt with carefully and fairly one by one.

I. The first section is that the General Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on procisely the same constitutional basis and sustain to the Assembly

and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.

- 2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.
- 3. The first clause of this section proposes a calculation of wholly dubious significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.
- The remainder of this section embodies identically the principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. The other overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is therefore the judgment of the Judicial Commission that the overture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and elders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. other overture was referred to the Committee on Bills and Overtures, of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.
 - II. The second section is that the General Assembly be asked:

"To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry

can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tuberculosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

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The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Presbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exercised the greatest care in seeking a vital evangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad."

The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their docision. The law of our Church and the repeated actions of the General Assembly answer these inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Boards have no authority to sit in judgment on Ministers:"

"a. In answer to the questions propounded by the Presbyteries of Union and French Broad, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts.

1850, p. 290."

"b. In all questions touching ... the character of ministers, the Board of Home Missions, in cases of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery.

1883, p. 644."

Repeated Assembly action have declared this to be the law of the Church. See Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1893 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely,
to refer them to the Presbytery to which the missionary
concerned belongs. In the only similar case which has
occurred in the last twenty years, the question of the
doctrinal views of the missionary concerned was simply
referred to his Presbytery. This rule should exempt the
Board from all difficulties and discussions in such matters.
It regards its function as that of an Executive Body
charged with the propagation of the Gospel under the
direction of the General Assembly, its missionaries being
subject to their Presbyteries in all doctrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the views which he held, as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and

thirdly, the orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Prosbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect

the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board

and the Presbytery.

"This plan also will readily discover any theological deficiency or error in the student; and it will only make anxious the minds of those who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between

the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: 'The Board reaffirms its adherence to the

principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal."

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is that the Assembly be asked

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

- 1. What does Jesus Christ mean to you personally?
- 2. What place and meaning has prayer in your life?

- 6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
- 8. What is your attitude toward the view that missionaries frankly and without apology should seek to pursuade men to become disciples of Jesus?

12. What would be your general method of approach to the adherents of other religions?

29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?

30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?

32. What reservations would you have in complying with a request to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?

33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

29. What Bible training have you had?

45. What do you personally think of Jesus?

46. In what ways have you helped others to a personal commitment to Jesus Christ?

47. What is your practice in personal prayer?

48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your opinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my desk after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture to the Assembly is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There are dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of our nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There are dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government, Chapter II, par. 2). In 1887 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the

This Committee on Church Unity thus established was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields," and urged the development of union Presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation. (General Assembly Minutes 1905, p.120)

"We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121)

Other Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tompt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many

infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet the Protestant Episcopal Commission,

"We recommend that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth.

"We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.

- 1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.
- 2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children.
- 3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."
- (3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the declaration of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such vital and essential unity of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth."

Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths.'"

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly no ted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the chairmanship of Dr. Maclennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, Wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold aloof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the Presbytery of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Forcign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19, 1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

- Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
- Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?
- 'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?
- Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?
- Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries

are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way. While the Board is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. When a question arose regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Boards of the other denominations associated in it. If agroement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

"The Board makes those statements in the hope that they will clear away any misapprehension that may be in the minds of some of the friends of missionary work. The Board entreats

the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to pursuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander, who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man, Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind..."

"I was ordained to the ministry in the Old School,

Presbyterian Church, January 20, 1870....

"I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary,

died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge... The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such Presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had done. The Board at once conferred with Dr. Wilson and he made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon Maclennan was Chairman, and which contained a number of the most conservative ministers of our Church. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. Maclennan reported among the resolutions of the Committee, which the Assembly adopted unanimously, "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way ... The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration."

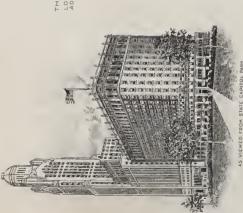
In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern, but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separation", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help one of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. And in such positive declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethren.

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THE DESHLER POTEL COLOUIS C WALLICK, PRESIDENT ADRIAN L WALLICK, VICE PRESIDENT

DESHLER WALLICK

JAMES 4. MERCOS

JAMES 4. MERCOS

GOLUMBUS, OHIO

TO THE CONTRACTOR

TO

BILTMORE HOTEL, PROVIDENCE R UNDER SAME HANAGEMENT

614 Wyckoff Road, Ithaca, N.Y. May 9,1933.

Dr. Cleland B. McAfee, The Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York City.

My dear Dr. McAfee,

Mr. Walsh has sent me a copy of your letter to him and let me thank you for it. too. I feel that this whole matter has passed off as well as could be hoped and I appreciate the Board's attitude throughout.

Sincerely yours, (signed Pearl S. Buck.

PSB: AB

DISCENT AND PROTEST

We, the undersigned, C ommissioners to the 145th General Assembly of the Presbyterian Church in the U.S.A., wish to record our dissent and pritest from the action of the Assembly in approving the majority report of the Standing Committee on Foreign Missions.

We submit the following reasons:

- 1.m Sufficient time was not given for debating the minority report.
- 2. The majority report ignores the widespread sentiment throughout the Church that the Board of Foreign Missions has not taken a firm stand against Modernism.

Peter Stam Jr. John B. Thwing Thomas Murray Frielie E. Conoway Jas. G. Raymond Richard I. Elliott John C. Hershey John Brethouwer V. S. Alison Robert S. Marsden F. R. R lder F. A. Stevens Henry J. Bell W . Rothwell J. M. Woods J. Paul Trout J. O. McSparran

Plister Preshyterian

Central Presbyterian Church

RAYMON KISTLER, Minister Plymouth Avenue and Church Street Rachester, New York Jan .

2 1985

June 1st, 1933

Doctor Robert E. Speer 156 Fifth Avenue New York City

Dear Doctor Speer:

I want to tell you how happy I am that the recent meeting of the General Assembly seemed to develop into a testimonial meeting to witness, with unusual unanimity and affection, the confidence of the membership of the Presbyterian Church to you and your leadership during the many years that you have given us so liberally of your thought and effort and service. Apparently we cannot eliminate a few peculiar characters who have to make trouble, but you could not fail to realize that the Assembly as a whole, had little use for their quibbling.

If their new Board of Foreign Missions is to operate along the lines suggested in their press releases, I cannot see that they will disturb the progress of our Board under your leadership. If they are going to channel their money through you, I have wondered if it might not be possible to almost welcome their cooperation in securing funds, and allow them to undertake the support of a certain group of missionaries, on the same basis as a church might carry members' designations. However, I am sure you men will know the way to handle that situation.

I am enclosing a resolution presented to our Committee by Doctor Emerson. Because we did not wish to have anything in our report that would seem to suggest any criticism, Doctor Emerson was very glad to have this omitted from it, and referred directly to the Board. You will doubtless realize that a note from you to Doctor Emerson, in appreciation of his suggestion and his support

Recognizing that the criticism implied in the following resolution applies to the mission medical work of all the American Churches and perhaps with greater force than to that of our own Board, in which we have full confidence, we would recommend that the latter follow more closely the policy of the Scottish and Irish Presbyterian Churches by maintaining fewer medical institutions, each professionally as good as the best in its vicinity in its Field, and thus to give to each of our own medical missionaries fuller opportunity to employ to the utmost his peculiar talents consecrated to His work.

Wie Peter nance de l'action de

DR. CHARLES P. EMERSON
INDIANAPOLIS
May 29, 1935

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Dr. Robert E. Speer Presbyterian Board of Foreign Missions New York, New York

Dear Mr. Speer:

It would be almost impossible for me to tell you how much I admired you as well as sympathized with you in the very difficult meetings of this past General Assembly.

Of course the A ssembly recognized that you were right, but it was most unfortunate that because of its very plan of organization you should have had to endure the suffering you did in order that it might express its confidence in you. Personally I have had three very unhappy days and feel particularly guilty that I asked any questions at all in any way critical of the China hospitals, for we were only developing a theoretical point in the argument, which today at least is of minor importance.

about the Laymen's Report. I wish very much that I could agree with you, for then I would at once gladly abandon my previous position, but I simply can't. I believe in the report, although of course I can't view it from the accurate point of view of a theologian. To me the humanist attitude in it is only a minimal requirement, and I feel that each denomination can and should add to it all it wishes in the way of requirements of its missionaries. I do, however, admire your steadfastness and mankness in presenting your conviction.

Trusting that the coming years of your work on the Board may be among the happiest of your long and useful period of service, I am,

Yours very sincerely,

Charles P. Emerson

CPE:h

A letter was presented from Mrs. J. Lossing Buck, of the Kiangan Mission, requesting to be released from responsible relationship to the Board. The Board had hoped that this step might be avoided but in view of all the considerations involved and with deep regret, it voted to acquiesce in her request. The Board expressed to Mrs. Buck its sincere appreciation of the service which she has rendered during the past sixteen years and its earnest prayer that her unusual abilities may continue to be richly used in behalf of the people of China.

The Board was informed that Mrs. Buck desired that the only publicity shall be in the following or similar terms:

"After various friendly conversations and without appearing before the Board, Mrs. J. Lossing Buck has requested that she be permitted to retire from active connection with the Presbyterian Board of Foreign Missions, and at its meeting on Monday, the Board accepted her resignation with regret." Mrs. Buck recognizes the entire right of the Board to publish her letter and its own action if it thinks best.

The Rev. Robert R. Littell, D.D., Tioga Presbyterian Church, Tioga Avenue and 16th Street, Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Zoning Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monsma's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

One can hardly believe that the name "A Report ... on the Foreign Missionary Situation ... " is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, smanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critic can find relatively so little that is open to criticism among the thousands and thousands of enterprizes, institutions, activities, relationships, pronouncements, reports, speeches, etc. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Church and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

page 1. bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" starts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

page 3, middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church, As I

understand the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fine a person—as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it is inevitable that they will be associated in some way or other. Our application blank, the result of decades of experience, says, "Harmonious team work is indispensable."

This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Fage 3. bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

<u>Page 4:</u> Exception is taken to "a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report". A successful Christian missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message - so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Mr. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiancee to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiancee's experience had been

I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. Coray to have some experience in Presbyterian work in the U.S.A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Coray was assured that the Board would be very glad to consider his application later, after he had secured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. Coray's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at West Pittston, Pennsylvania. Certainly these reasons are not "specious in the extreme." If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Hendricks: Her conversation with Mrs. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I am reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth." (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Mr. Kerns (not Kearns): While Mr. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "unanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Quatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evangelizal faith,

Mrs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

Page 5, middle: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report." It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemma. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its con-

structive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6. bottom ff: The entire action on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the sea and control the actions of a body of Christian believers who were seeking the guidance of the Holy Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7. bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary Articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doctrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer doctrinal statement is to be deferred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely scattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. I attended the Second Triennial General Assembly of the Church of Christ in China and can testify that we American Presbyterians can be very grateful that the Christian Missions in China have developed such earnest, devoted Christian leadership for the small but growing body of national Christians in China.

Page 8, middle: Educational institutions and policies. Of the "Joint Committee on Leadership training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

Page 9. middle: Mixed faculties have long troubled the Board which makes constant and persistent effort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evengelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very

happy to have Christian schools closed, as these schools are clearly the source of the powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian in their character and influence, the Board will withdraw from them. The allegation that we "pour our money into institutions from which Christ has been excluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10, middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries ever in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demended. Things like this have been broadcasted before about our missionaries, and when they have been run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Pages 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U.S.A. has taken many actions, cooperating cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is randering a splendid service for the whole Christian movement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigorous evangelical agency of all the Chinese churches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Pages 12-15: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary for all our China Missions I hear and see lots of things, and I was in China two years ago). I do know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way that caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13. middle: I do not believe that "our Presbyterian Board..lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13. bottom:, Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Descons were officials of the organization in order to serve the organism "to alleviate social distress."

Page 14. Just why a city Y.M.C.A. in China is dragged into this picture is beyond me! Why not hold our Board of Education responsible for a moving picture shown

in the Y. at Palm Beach or Seattle? The Y.M.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15. middle of first paragraph: Any missionary who would "crucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven." Certainly the assertions are not substantiated by the evidence adduced in the "Report."

Page 15, peragraph 2: If the overhead is compared with the total receipts of the Board, the result fraction is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The Overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "\$4,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore; the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four winds. Most of it is so mistaken, so unjust, so nebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

With warm personal regards, I am

Very sincerely yours,

George T. Scott

Copy to Dr. Cheesman A. Herrick

Dear Dr. Operr:

You injuine if there is any union institution in China in which our Prisht rion Board cooperates concerning thich it sight be rightly said that the Board had not exercised due care with regard to its evangelical character. The meaning of "evangelical" would admittedly be the same as used by the various church bodies; in other words, "evangelical" had a broad range of meaning, such as might be found in the Federal Council of Churches.

properly and constructively evangelical. One or two might be considered by conservatives as somewhat liberal or advanced in viewpoint and bethod, but they are less so than some institutions in the homeland which the evangelical churches in America recognize and accept as properly evangelical. Our Missions have been officially requested by the Board to conserve the eveny lieal churches of institutions and to report my departure from a true, Chairing basis. No

Venching University School of Religion has occasionally been criticised as too liberal in its theology. This donotripal criticism can't red in Producent J. Laij ton Stuart and reached his Board, the Configure Production at Bashville. Pr. Stuart's Board Secretary originated that he offer to appear before his home Presbytory in the U. S. at Richmond, Vinginia. Pr. Stuart did so on too different furloughs and, after his examination, was anonimously and heartily endorsed on each occasion. In regime to our Poord's rivide to the dissions about the evengelical character of union institutions, our North Chinalistica in 1925 made special injury into the Yenching School of Peligion and as a result arged the Managers "to deris orns for the perfect attainment of the original aims" of the School and republish the Managers "to invite some outstanding leaders, sympathetic with the best traditions of the Presbyt view."

Obsech, to join the faculty of the School of Religion. The School course both

to derive the territor (like Dr. Charles R. Frdmen) and a permanent Problem in in the derivative on the Rev. Charles L.

Ogilvie in 1920, we have had no Prechyterian representative on the staff of the School of Peligion and we contribute nothing toward its support. I think there are no students from our Missions in the School. While the locarinal position of the School and its practical Christianity doubtless qualify as "evangatical",

I think that issue need not be raised since our Presbyterian Pourd door not commute in that School; I have just been so advised by "r. P. A. Garaida, Frantise Scarator, of the Pourd of Foundars of Yearshing University. The School of Religion is not registered as a part of Yearshing University in which our Bound does cooperate.

At Shantung Christian University, the School of Theology is distinct from the University as is the case at Yenching; it is not registered as part of the University, and has its own Pound of Directors. Our Board (or Mission) has not had a mission by on the staff for shout twelve years. Possibly a small a count from the Board's appropriation is essigned to the School of Theology but there are no Proshytorica students in it. The School is doing a very constructive piece of evengelical service, taking the leadership in developing an exemplary, unified, Christian program for the vast rural areas and population of China. Some years ago this School was criticised by a missionary on furlough. The Board gave him a full hearing. His charges (which he had written to lany pastors, under cover of requested secrecy, in asking support of another Scaintry), he utterly failed to substantiate; the closest he came to any evidence was the report he had he rd that a Chinese had seen a student's note book during vacration in which there was a notation made in the lecture-room (?) indicating some question as to the losaic authorship of the Pentateuch; but the critic could not say that the teacher himself held any doubts about the Mosaic authorship.

Both of the above Institutions are in the lidst of two of our most conservative Preabyterian Missions (North China and Shantung) which are quite able to take care of themselves in issues of doctrine. In fact, they are often thought

much too critical and illiberal by their sister Mi. Jons of other en unions.

At the <u>Markin: Theological Seminary</u>, the doctrinal position is exceedingly conservative. The only criticism I have about it is that it is not sufficiently progressive to provide a forceful and acceptable ordained leadership for its enormous field.

Regarding Hangehow Christian College, Ginling College, and Conton Theological College, I have never heard any factorisal question raised by any individual, and are Prophyterian mich operion are critical and sutspoken.

The state worts of jurjose and the choice of facult, of these union institutions are all similar to ULE Following which is taken from the Constitution of Yenching University:

"Second, the purpose of the corporation shall be to establish and maintain in Poling, China, a University to be known as Yerching University, founded and conducted on strictly Christian and evangelical, but not sectarian, principles, and to aid the youth of China and of other countries in obtaining in such University a literary, scientific or professional education."

"Article XI - Loyalty to Evangelical Faith. The Chancellor (or Precident) Provost, Vice-Provost, Deans, Professors of every rank and as far as possible all other officers and members of the faculty of the University shall be Christians of evangelical faith. 2. The Board of anagers may, in very exceptional cases involving particular qualifications for a specialized position, waive these requirements."

Attached is a statement recently received from the Rev. Dr. Paul R. Abbott, Chair an of our Presbyterian Shantung Mission, entitled "A Sunday at Shantung Christian University," which reveals the spiritual character and influence of these institutions.

The Associated Boards for Christian Calleges in China, recently organized to correlate all the Boards of Foundars, adopt dis program beginning as follows:

"That in determining the program of each institution, we consider that the primary consideration is that of relating the institution to the work of the Christian Church in China.

"That in considering the functions of each institution it is import at to define its distinctive scope and jurgose in terms of its practical Christian service to China."

The Associated Boards as accepts the position expressed by our Board

as follows:

"The Presbyterian Board earnestly desires the continuance and development of the positive and vital Christian character and influence of these missionary institutions which were founded by various evangelical Churches and assumes that this essential purpose will be promoted by any reorganization of administration. The Board fully endorsed the following paragraph in the Preamble of the Proposal issued by the Committee for Christian Colleges in China:

'Inasmuch as the colleges concerned were established by Mission Boards as a part of the Christian movement, it shall be the purpose of this joint Board to perve as the unified agency of the Mission Boards in the field of Christian Higher Education in China, and to continue to maintain the distinctive Christian character of these colleges and the closest possible relationship to the Churches and the Christian movement as a whole, as well as to develop the highest educational efficiency so that these colleges may render through the Christian movement as well as directly their largest service to the Chinese people.*

9. 7. Scott

article sent of Paul T. abbot to the Sunday School Times

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Caristics iniversity in Tsimenfu, the capital of the annump Freviors. The Charles name of the mixer it is Charles, and the capital of the charles are the control of the Crowing.

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history I folt that with a quant body educk to the number of days in a year, ever disty aftern a room are Caristian, here would be a crust coal of Christian notivity on the campus of the Giversity. I was not ristaten. Indeed the impression acce upon my mind and that and ye is that unday was one of the businet of ye in the vec.

of critic each Satbath that the students one touchers must reads

There are four of these "under Rible proues with an average attendance of one hundred and twentyfive. They meet either before or
after the regular church service. The latter service of vership
in the headliful University Chapul is attended by both students
and faculty. From one hundred to one hundred and fifty for on
the seakly congregation, lesides this the Church of inglind
around have their early marning to munion service and ill break fast
together.

organized then the standard for the maintaining the standard the stand

The field will the field normalizer of the security stend the Sapital versus service in the could be maked. Forty master of Chinas when store in the country puts rise.

the Murses training check, and in the legical fellows a needlar and sometime of a thering for some, in your notes to the room of Janua Christ, attended by Eight to a mandron tudents and or income. This meeting, because home group, has are a until it needs by to use the large addical college to male and there is a morally conducted by the students themselves, and although the meeting lasts from one and a half to the nears, there is never a dull neverth again young nor and come speak fromly no logically of their Christian experience. A disiduse are note to indice thrist. And this in a medical college; hat a force that a manual all by in their communities!

In addition to the services for students there is service by students. Tome teach Sunday 'chool classes, other, are on one ching bands, still others are doing nor one I compalise. There is compared to a root doal of effort but forth in nobular emertion classes, community health work, and rural reconstruction. The iniversity is deing a great deal to train its students to see the need of those about them and not only to sympathical but to make here to fall or office lly with that need.

schools there are completely five leys of the students, or by visitors and are stronged by shout one hundred and fifty ficulty and students.

In the Arm and cleared cilige thore are three letter sible courses for which credit it into, one lift Thetadent, one in Test-on at, and unother on the scalar "michings of land. have the slave troblems.

end their families, for children and for house servants. Fourteen

where recently received into Chunch membership from them of the clause.

On Sunday a special Gospel Service for the former is hold.

being released every seek in Shantung Christian University, not to some of the private devetions, the personal interviews about religion, and the family prayers, one is moved to thank God and to vial that the college in the homeland were as thoroughly Christian.

May 20, 1933

Dr. Robert E. Speer, 156 Fifth Avenue, New York, N. Y.

My dear Robert, -

I have received from Dr. Wilbur M. Smith of Coatesville, Pa., copies of his letters to you of November 14th, 1932, and May 12th, 1933, together with a letter addressed to Rev. William T. Kruse, Stated Clerk, Media, Pa. I have read these carefully but I won't undertake to reply to them in any way. It would be useless, I think, to attempt to argue with Dr. Smith.

His statement in the third and fourth paragraphs of the letter of May 12th is simply and grossly untrue. I would be troubled beyond measure if I thought "The Report robbed the Lord Jesus Christ of all His glory and the cross of its power," or if it in any way detracted from either of these. I purposely began my article in the Missionary Review of the World by intimating that I did not in any degree surrender the basis laid down as the motice and aim for foreign missions in our Presbyterian Church, and I adhere firmly to that.

I have never thought of myself as a pronounced modernist or liberal. My understanding has been, however, that the Presbyterian Church does expect and encourage its members to be independent in their thinking, and my hope would be that we may gain a still larger degree of catholicity in the church with the desire and purpose of making it yet more attractive, especially to our younger people. It is not possible, is it, that Dr. Smith and others like him represent any very large element in the Presbyterian Church? It would be a good thing, I think, if this group would give some earnest thought to Faul's declaration, "If any man have not the spirit of Christ, he is none of His." I should like to believe that I more or less represent the average layman in the church, and I think the average layman's point of view certainly ought to be represented in the Board.

I have been am klder in the Presbyterian Church for forty five years and you know something of what my record has been. I hope it will withstand whatever Dr. Smith and others who think

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as he does may say or think regarding me. Perhaps it is not without significance that two of my sons went into the Presbyterian ministry and that two of them became missionaries of our Board, not to speak of the fact that my other two sons are Christian men, my oldest son being an Elder in the same church with myself.

I was brought up on the Shorter Catechism and there was a time when I could give the correct answers without missing a word to the one hundred three questions which are presented in that marvelous compendium of religious truth. Indeed, I think with very little trouble I could repeat much of what is contained in that catechism to-day. My father before me was a Presbyterian Elder and back in my home in the North of Ireland as a child, a part of our Sunday afternoon experience occasionally was to have the whole family of nine children brought together for a time to be examined in the Shorter Catechism. My father or mother would ask the questions and the younger children would answer tham as far as they could, and then the older ones would take them up and go on through to the end. My whole religious thought and life have been permeated by the teaching of that catechism.

Of course I believe in Jesus Christ as the Bon of God and that in a very different sense in which you and I are sons of God. I believe in His atoning death on the cross for sinners and I believe that He rose again from the dead on the third day. My whole religious thought and life and Christian activity have been based upon these truths, but it is not necessary, is it, that one should be continually repeating such statements? There are people who revel in doctrinal studies and discussions. This never had any great appeal for me. I have always been much more concerned about how to live the teachings of Jesus and follow His example than to spend energy and effort in discussing these things. In this connection, I think one of the most beautiful things that was said at the memorial service for dear Dr. Alexander was that "He quarreled with no man's faith but he held firmly to his own." I wish I might be found worthy even in some small measure to have that said of me.

Laymen's Foreign Missions Inquiry Commission would subscribe to the beliefs referred to in the previous paragraph. Dr. Hocking spoke in Montclair about two weeks ago on the subject of "Religion in a Changing World," and when opportunity came to ask questions I asked him to please tell us what significance he thought the death of Christ had in relation to all that he had been saying. I think he was glad to have the question asked. In answering it he said that much of what he had been saying heretofore was drawn from his own experience and that he would answer this question out of his own experience. He took several minutes to elaborate his answer.

His first few sentences were simply these, that as a boy of twelve, brought up in the Methodist Church, he was taught and he

believed that Jesus Christ died for him personally but in later years as he thought more upon this subject, he felt that it was presumptous in him to believe that when Jesus died on the cross he was thinking of him particularly. He believed that He died on the cross to save all tankind, in which he was included. I may not be giving you his exact language, I am certainly giving you his thought.

would stir up so much controversy? You know how it all came about, how I came into it, and how closely I worked with you and tried to keep you informed about its development. se endeavored to get Dr. Finney, Judge Loomis of Gmaha, and other people whom you recommended, on the Commission, and I am sure we would have had Dr. McAfee, had he not become a Secretary of our Board, and you remember that we did ask him to be the liaison between the fact finders and the missionary group in India. Furthermore, we did try to secure Mrs. Nicholson. I still cannot comprehend how a piece of work conceived and carried through with such fine spirit and intelligence and with the earnest purpose to promote the missionary cause/in the end fail of having most valuable results.

My dear Robert, as far as you yourself are concerned, let me say that while I may not always see eye to eye with you, I have the greatest respect and admiration for you, and no difference of opinion could affect my love for you. I am very proud indeed to think that I am included in your circle of friends. Need I add how greatly I sympathize with you in all that you have to meet in these days. I shall be praying constantly for you and the cause which we love. May I bring to your mind Paul's great statement, "I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day," and the second and fourth stanzas of the Portuguese Hymn.

Whatever may be the result of all this discussion, my interest in the missionary cause will continue. That, too, began in my boyhood home.

Yours very sincerely,

Signed Jas. M. Speers.

C. B. molfee

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. 156 FIFTH AVENUE, NEW YORK

MEMORANDUM

March 6, 1933

FROM Cleland B. McAfee

To Dr. Speer

Replying to your memorandum to Dr. Scott and me of March 4th, let me say so far as I know the situation in Chosen and Japan and the Philippine Islands where we are in union enterprises, the direction of the General Assembly of 1924 has been obeyed.

- l. I have never heard any question raised about our three enterprises in Japan: the Chuo Theological Seminary, Meiji College, and Shimonoseki Girls' School.
- 2. Nor have I heard any question raised about our union work in the Philippine Islands: the Union Theological Seminary, Manila. The question about this Seminary is always regarding its ability to fit men for the plainer and simpler forms of ministerial work which some sections of our field desire. The feeling has been expressed sometimes that the small school on the Silliman campus, conducted chiefly by the American Board, is better suited to their needs; but the issue has never been one of theology, possibly it has been a question about "high brows" and others.
- 3. I have never heard any question raised about our union work in Chosen in connection with (1) the Union Theological Seminary, (2) the Union Christian College, Pyengyang, (3) the Severance Medical College and Hospital. I have heard such question raised regarding (4) the Chosen Christian College. One representative of the Southern Methodist Church (a Dr. Frnest Fisher) is just now persona non grata to several in our Mission. He has published some articles in the Seoul Press, especially lauding the Laymen's Report and rather making slight of those who differ from him. I have taken up the matter with the Southern Methodist Board, and the Secretary has asked me for fuller details with the expectation of a quiet suggestion to Dr. Fisher regarding the matter. I have written also to Dr. Avison suggesting that Dr. Fisher be urged to consider the full rights of his colleagues, but the occurrence is so recent that we have no returns on it. The matter started perhaps a year ago when Dr. Lampe, a member of the C.C.C. Board, protested to Dr. Fisher and was rather brusquely treated by him with the word that he was in his place under appointment of a Board in America which was not amenable to our Mission. So far as I can gather, Dr. Fisher is a man of kindly spirit but a little inclined to carry on a discussion which we thought had been ended between the Missions in connection with the Chosen Christian College. Of course we are doing our utmost to "secure the correction of such a situation." I am not at all sure that it is a serious enough case to justify a proposal to "withdraw from further participation." I do not think that Dr. Fisher is sufficiently representative nor sufficiently influential to be taken as a standard for our non-Presbyterian colleagues in the College.

No other questions are pending so far as I know the three fields. Of course we have no union work in Siam.

Of course you must be prepared to meet the issue of National Christian Councils, Christian Literature Societies, Sunday School Associations and the like, all of which are based on standards set by the General Assembly here.

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Room 1201, 101 Park Ave., New York City, N. Y. August 15, 1933.

R. E. Stor

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Dr. Robert E. Speer, Presbyterian Board of Foreign Missions, 156 - 5th Ave., New York City, N. Y.

Dear Dr. Speer:

Many thanks for your answering letter of July 10, which explains the situation of Mrs. Buck.

My reason for writing was that I, myself, feel strongly against any situation related to misappropriation of funds, and upon reading the article in the Literary Digest at once felt, being a Presbyterian, that it would be most unfortunate if there was any misunderstanding as to contributions to Presbyterian Mission work, even though I, myself, am not in sympathy with Foreign Mission work of any kind - believing there is too great a need in our own country for the funds which go out to other countries.

Again with thanks and kind regards,

Sincerely yours

Sordon My Cormich

per E. S.

GMcC:S

Statement Regarding North China Theological Seminary

The North China Theological Seminary was founded by Dr. Watson M. Hayes in 1920. The first Mission action on the subject was the action of the Shantung Mission Council in 1920 as follows:

"Theological Committee. The Report of the Theological Committee was adopted as follows: and the Committee was continued.

"The Mission's Committee on the Theological question, appointed at the January meeting of the Council, has met with representatives of the Presbyteries three times. In as much as the major portions of the considerations of these meetings have been reported to the Executive Committee, they will not be reviewed.

"The Temporary Board of Directors of the Proposed Shantung Presbyterian Theological Seminary has considered the minimum of conditions under which they would feel warranted in abandoning their program and reentering the Theological School of the University. A conference with the representatives of the University is to be arranged for the consideration of this question.

"Pending the settlement of this question, plans are laid for beginning work at Weihsien under Dr. Hayes and Mr. Dodd in September of this year. Committees are also at work upon the question of cooperation with the Independent Church, with the Southern Presbyterians, and upon the permanent location of the Seminary, the securing of equipment, current expenses, etc.

"Inasmuch as all these matters are very indefinite, your committee would

make the following recommendations:

"First. That final action favoring or disapproving the plans for the establishment of the Shantung Presbyterian Theological School be deferred for the present.

"Second. That the yearly grants for literary assistants of \$304, be paid

to Dr. Hayes and Mr. Dodd for this purpose.

"Third. That the year's grant of \$431. be placed in the hands of a committee, appointed by this Council meeting, to be used according to the regular rules for assisting properly accredited Theological students who pursue their studies, either in the school at Weihsien or in the Shantung Christian University."

The second action of the Mission at its meeting in 1921 was as follows:

"That the Mission favors the continuance of the present Presbyterian Theological School now at Weihsien, it being understood that the Board is not asked to provide funds for the plant needed in removal elsewhere.

"That it approves of union in the latter school with the Southern Presbyterians of North Kiangsu, and other bodies of similar faith and practice: the conditions of union to be under the control of the uniting churches on the mission field.

"That the Mission continues its representation on the Faculty of the Presbyterian School.

"That the student grant in aid be administered equitably by the Theological Aid Fund Committee, according to the rules adopted by the mission among the students attending the two schools.

"The Mission, having been continuously friendly to both schools, and having taken a vital, sympathetic, prayerful interest in both, hopes that if, in the judgment of the Chinese Church, the time finally comes when the two schools can unite with mutual profit, it may be in a position to advance such a consummation."

At its meeting in 1923, the Shantung Mission took action as follows:

"Registry of Deeds. Voted That the deedsof the North China Theological Seminary property at Tenghsien be recorded as the other deeds of the Mission are recorded.

"Plans for future developments will be set before the Mission for information after approval by the Presbyterian Board of Directors. In the meantime, suggestions as to how the institution may better meet the wants of the churches will be thankfully received."

"The China Council at its meeting in 1923 took the following action:

"Theological Education.- Council notes in the Shantung Mission Minutes, the report of the North China Theological Seminary. This institution which at the present time has some 84 theological students sustains rather a unique relation to the Mission in that it represents a step in the development of initiative and interest in the Chinese Church not reached in any other of the institutions with which our Missions are related. The Board of Directors is entirely under control of the Synod of North China and is elected by the Synod. The Shantung Mission contributes the time of two foreign professors to the School. The Southern Presbyterian Mission also has a representative on faculty. The Chinese Church is contributing the full time of one Chinese pastor as well as making financial contributions to the institution. The Chinese Church feels that in a unique way this is its school.

and gave its approval of the plan of organization under the Synod. The Board of Directors has requested the Board of Foreign Missions of the Presbyterian Church in the U. S. A. to act as the holding body for the property of the School but not for this reason involving financial obligations on the part of the Presbyterian Board. Council approves this request and in the interests of cordial relations with the Chinese Church requests the Board to accede to the Wishes of the Board of Directors of the North China Theological Seminary in this matter!

The Board would have been glad if Dr. Hayes had been willing to remain in the Theological School of the University of Nanking and to make that School what it ought to be. Dr. Scott was in China in 1919, and wrote regarding the whole matter from Nanking under date of September 26,1919, as follows, with regard to various questions affecting the administration and personnel and reorganization of the Shantung Christian University:-

"The Acting Dean of the Theological Department is the Rev. Duncan McRae, a theological professor of fine parts who has recently come from the Canadian Presbyterian Mission in Honan. This new group of leaders is thoroughly acceptable to the entire faculty, who cordially pledged their heartiest support of this new regime. Every one is convinced that the entire readjustment is in the interest of the highest welfare of the institution, and every professor is gladly cooperating with the new leaders. The only difficulty is among the students. When Dr. Hayes withdrew as acting dean of the Theological School, the eighteen Presbyterian students moved from their dormitories and refused to return, in spite of repeated solicitation by leaders of all parties, especially by our Presbyterian missionaries. They will probably have to be taken care of and taught some place else for the present semester, or perhaps for the entire academic year. The Presbyterian students in the ARTS College wished also to leave when their Presbyterian dean, Mr. Davies, withdrew, but Mr. Davies, Dr. Lowrie and all the rest of us, including the entire Executive Committee of the Presbyterian Shantung Mission pled with them in one way or another for two or

three days, and the latest report, which I received last night, is to the effect that they will remain in the institution. They have nowhere else to go and are getting a fine education there and will be very foolish to leave, but of course they feel very badly about the withdrawal of their dean, to whom they are greatly attached, and feel that they should save their dean's "face", just as the Presbyterian theological students saved the "face" of their own dean. Aside from these disaffected students the entire spirit and purpose of the Board of Managers and of the faculty and of the University is united, strong, and quite harmonious. A fine future lies ahead of the institution, and it would not be unfortunate if just at this stage any students that are disgruntled should withdraw. The institution has been growing fast and the staff is being overworked in taking care of a surplus of students.

"Theological Department. The theological students that withdrew had many reasons for complaint. They were brigaded with the younger arts students in dormitories, dining-rooms, literary societies, etc., and greatly resented this. They are largely simple men from country districts, and the smart college boys ridiculed them very much as they do theologues in the States. It is unfortunate that the separate theological building and dormitory has not been erected. Various changes in the staff have also weakened the curriculum. The entire question of the Theological Department as an integral part of the union university is a serious one. I have pled for a Theological department organized on the same lines as at Nanking Seminary, with a separate Board of Directors and faculty but with some sort of affiliation for mutual benefit with the University, and with one Board of Trustees in the home land for both the University and Seminary. The Board of Managers, however, feel that a theological department is really the crown of a Christian missionary institution and believe it can be successfully operated as an integral part of the same. This, however, I am greatly inclined to doubt, but am perfectly willing to do everything possible to support cordially the majority view.

"Needs. The immediate need of the institution is deep prayer for it just at this period of stress. The disturbances caused by the storm will probably not subside for a y ar or two, but the new day should be one of sunshine and smooth sailing. The theological staff especially needs strengthening as the strongest and perhaps most highly respected leader of theological education in that part of China has been removed with the withdrawal of Dr. Hayes. The Northern Presbyterian Mission should place upon the faculty one or two strong men of broad union spirit. The arts and science teaching force needs strengthening in many departments. With the exception of work in English all of the instruction is in Mandarin and some of the younger foreign teachers have very incomplete command of the Chinese language. The Arts and Science Department is the center of the University, into which twelve to twenty middle schools are sending their best product, and from which go forth students into the schools of medicine, theology, etc. We must therefore strengthen this great central body with a sufficient number of competent teachers of the real missionary purpose."

The Board of Foreign Missions is supporting Dr. Hayes, Dr. Dodd and Mr. MacLeod and provides in addition for the Seminary at Tenghsien scholarship grants as well as literary assistants for Dr. Hayes and Dr. Dodd.

Dr. Hayes registered the titles to the property of the Seminary in the name of the Board of Foreign Missions in the Presbyterian Church in the U.S.A. It is Dr. Hayes' contention, however, that the ownership of the property is vested in the Seminary itself, or in the Presbyterian Church in China, although there is doubt as to the legality of the vesting of the titles in the Presbyterian Board if the property is not actually the property of the Board.





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S. Robert S. Spees,

24 Francescy Park.

hungfork City:

Mrs. Ruist C. Morgan 1185 Park due . h.g. E.

1185 Park Avenue

dias G. Spees: Samuel let The day close britant Deldeing In a letter word of me is in my heart. I cause my po = Sculding this after nom to late la bus, shortly afler

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1185 Park Avenue

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Preting to Mrs. Speed, Jaw. Luciesely gms -Mesgasetta Sr. N. Korgan. Morday we. May 15.1933.

Meer) mil 8, 1933 Ty dear Dr. Urdman: I am writing to inform you that I have parted company with the men of Westminster Seminary and of "Christianity Today". We differed from the beginning as to policles and methods, and finally our differences reached a climax. By conscience did not permit me to go along any farther with them. In any further consideration on your part of my criticism of our present missionary efforts, will you dissociate me in your mind from the group referred to above? y criticism still stands, but I prefer not to be known and considered as a "Testminster" man. Of orthodoxy there is enough, to be sure, in Dr. "achen's and Dr. Craig's group, but there is at the same time a spirit of hatred and revenge towards fellow-conservatives who do not think exactly the way they do such as Jesus and the Apostles certainly would condemn. Or. Machen seems to be the worst transcressor. The movement which I founded a year ago and which appeared in organized form as "The Teformation Fellowship" is being re-organized, with the "Testminster" men left out. Our new name will be "Fellowship of Bible Telievers". I may say that what brought things to a head was my statement in my recent partphlet that I believed that Dr. Tobert T. Speer's personal stand was Ceriptural. You can draw your own conclusions. Faithfully yours, Dr. Charles R. Erdman, Princeton, N.J.

(Rev.) John Clover Monsma 4 Pelham Road Philadelphia, Pa.

April 8,1933

My dear Dr. Erdman:

I am writing to inform you that I have parted company with the men of Westminster Seminary and of "Christianity Today". We differed from the beginning as to policies and methods, and finally our differences reached a climax. My conscience did not permit me to go along any farther with them. In any further consideration on your part of my criticism of our present missionary efforts, will you dissociate me in your mind from the group referred to above? My criticism still stands, but I prefer not to be known and considered as a "Westminster" man.

Of orthodoxy there is enough, to be sure, in Dr. Machen's and Dr. Craig's group, but there is at the same time a spirit of hatred and revenge towards fellow-conservatives who do not think exactly the way they do such as Jesus and the Apostles certainly would condemn. Dr. Machen seems to be the worst transgressor.

The movement which I founded a year ago and which appeared in organized form as "The Reformation Fellowship" is being re-organized, with the "Westminster" men left out. Our new name will be "Fellowship of Bible Believers". I may say that what brought things to a head was my statement in my recent pamphlet that I believed that Dr. Robert E.Speer's personal stand was Scriptural. You can draw your own conclusions.

Faithfully yours,

(Signed) J.C.Monsma

Dr.Charles R.Erdman, Princeton, N.J.

The President of the Board presented a commication from the Session of the First Presbyterian Church of Pittsburgh, under date of March 16,1955, in which certain information was requested at the hands of the Board. President Erdnen was authorized to enswer the communication in the ness of the Board, thanking the Session of the Church for its assurance of interest in and loyalty to the missionary work of the Prese terien Church and advising the Session, in answer to its inquiries, that the Board was not in any may responsible for the Report of the Leymon's Inquiry in Foreign Missions and that at its carliest opportunity, after the release of the Report of the Loysen's Inquiry, the Board and formally reaffirmed its unbroken allegiance to the egangelical standards of the Church had set forth its position with regard to the Report and had given widespread publicity And, further, that the Board bad committed to to such estima certain of its Standing Committees various sections of the Report of the Laymon's Inquiry for detailed consideration and that, at a subsequent meeting of the Sourd, the Committee on Policy and Methods (composed in part of the Chairman of the various Standing Committees) bad presented to the Board a report to the effect that chapters I to 4 in the Report of the Laymon's Inquiry were not in accord with the standards and purpose of the Board, as set forth in its historic aim as expressed in the Manual, and that the Board reaffirmed its loyalty to the standards of the Church and its maintenance of the absolute finality, sufficiency and universality of the Gospel of Christ, shich report of its Committee on Policy and Nothods was unanimously adopted by the Board.

The President of the Board was also authorized to inform the Session of the First Church of Pittsburgh, in response to its inquiry of the full facts egarding Mrs. Pearl S. Buck and her relations to the Board.

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R. E. Sman

Dr. RedAN 18, 1983, Tucafee:

Ans. I would be Hangache and I feel that you would wish to are this culting from the Philas, Ledger, of

Jan. 10.

Harry Jane

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TUESDAY MORNING, JANUARY PHILADELPHIA,

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Foreign Board Assailed on Charges of Aiding Communist Cause in China

2 MEMBERS QUIT GROUP

Administrative methods of the Presbyterian Board of Foreign Missions were attacked and their reform demanded in a report presented yesterday at the meeting of the Philadelphia Presbytery in Chambers-Wylie Memorial Church, Broad street below Spruce.

The report, filed with the stated clerk of the Presbytery for consideration by its Committee on Foreign Missions, accuses the board of furthering communism in China, "increasing worldliness," neglecting the teaching of religion in mission schools, and of sending to the mission fields "only modernists and easy-going eyangelicals."

The charges were made by the Rev. John Clover Monsma, general secretary of the Reformation Fellowship, a fundamentalist group, who also proposed an overture calling for a program of reorganization.

Under the head of "Increasing Worldliness" the board is taken to task for co-operating with the Y. M. C. A. in Peiping, China, whose building it is charged was used to propagate Socialism and Communism and by allowing Soviet speakers to lecture in it.

"Y" Film Ads Censured

Y. M. C. A. motion-picture ads in Peiping newspapers are also censured with the following description of them quoted in the report:
"Shapely steppers. All dancing.

Hotter than hot. A dazzling jazz re-view. Inside dope of Broadway night life. The love affairs of the first flapper queen. She lived, and how! Naughty, but wise. Nifty, but smart. Just a doggone dangerous darling." It is alleged in the report that

the building given by John Wanamaker twenty years ago for Christian purposes in the Chinese city is now called "Capitol Theatre," is open Sundays as well as week days and has a public bar for drinking purposes.

Criticizing the board "for not warning the church people against the findings of the Laymen's Foreign Mission Inquiry which recently recommended fundamental changes in foreign missionary methods the report to the Presbytery said:
"The whole sorry episode illus-

trates what happens when a church and a board seek to be inclusive, liberal, tolerant, broadminded; when earnest and orthodox church officers through constant association with heretics in their own circle become unfaithful."

Communism Is Charged

The charge of furthering Communism is based on the board's cooperation with the China National Christian Council.

"This organization," it is de-clared, "seeks the unification of all Protestant Churches, regardless of doctrinal differences; it is thoroughly modernistic and friendly to Russian Bolshevism.

Wilfred W. Fry, president of N. W. Ayer & Son and chairman of the International Committee of the Young Men's Christian Association, said last night the incident concerning the establishment of a bar in the Peiping building happened two years ago through the mistake of an undersecretary in renting the hall and was speedily corrected. He declared it had a long career of le public service.

Dr. Cheesman A. Herrick, presist dent of Girard College, and a member of the Presbyterian Board of Foreign Missions and the Presbytery's Committee on Missions, resigned from the latter body yesterday as did the Rev. Dr. Robert R, Littell, pastor of the Tioga Church, and also a member of both bodies.

The committee will present its conclusions on 'Mr. Monsma's report at the March meeting of the Presbytery and adoption of the overture will be debated at the April session.

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Charles R. Erdman

THE BOARD OF FOREIGN MISSIONS MAR 23 1933 OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

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156 FIFTH AVENUE NEW YORK

CHARLES R. ERDMAN, PRESIDENT 20 LIBRARY PLACE, PRINCETON, N.J.

Makin.

March 25, 1933.

My dear Robert:-

You will be relieved to know that no acknowledgement or reply to the Session of the First Church, Pittsburgh, has
been sent by me. I should be very happy, indeed, to sign in the
name of the Board the final draft of a letter which you and Dr.
McAfee may prepare. I am sending back to you all the enclosures
which you forwarded to me.

First of all there is the draft of the motion prepared by Dr. Foulkes. This is perfectly satisfactory to me as a record for the minutes of the Board. I also quite approve of the letter which you have prepared for the Session of the First Church, Pittsburgh. When you have returned this to me I shall be glad to sign it. May I venture to suggest a very slight change on the first page where the President of the Board should be mentioned after the names of Dr. Speer and Dr. McAfee, as the President is to sign the letter.

I am glad to notice that on page 2 you include the word "confidentially". I am inclined to think that this word or a similar phrase might be repeated at the very end of the letter, on page 4. It is just possible that on page 4 some brief clause might be added indicating that the Board is in conference with Mrs. Buck and that any decision as to her case is still under advisement. We do not want the Session to feel that we are to let the matter drift indefinitely. Possibly this last change may not be needed or possible, but I suggest it for your consideration.

Either in the present form or when amended kindly return the letter to me and I will gladly sign it and forward it to Pittsburgh.

Probably the majority of the Board agree with us that Mrs. Buck is at present a great liability to the Board and is occasioning much unrest throughout the Church. It would, indeed, be a great relief if she should voluntarily resign, but as you indicate any action against her might only lead to wider publicity of her articles. I have just re-read the article in the Christian Century. It is most unfortunate, to say the least, and does indeed embarrass us with all the true friends of missions.

I am sorry you have the burden of all these troublesome details.

Yours affectionately

Charlie

Paul martin

REV. PAUL MARTIN REGISTRAR AND SECRETARY OF THE FACULTY

> EDNA HATFIELD ASSISTANT REGISTRAR

THE THEOLOGICAL SEMINARY

OF THE PRESBYTERIAN CHURCH

PRINCETON, NEW JERSEY

The second second

January 4, 1932

Robert E. Speer, D.O., 156 Fifth Avenue, New York City.

Dear Robert: -

There was sent me recently a copy of your address on D. L. Moody. I read it with a great deal of interest and profit. It is a most incisive as well as attractive presentation of Mr. Moody in the essential elements of his character and power. Will you kindly send me another copy, as I wish to put the one I have in the Seminary Library, and to have another one on hand.

With very best wishes for the New Year,

Sincerely yours,

C.

UNION INSTITUTIONS IN CHINA

April 5, 1933

Dear Dr. Speer:

You inquire if there is any union institution in China in which our Presbyterian Board cooperates concerning which it might be rightly said that the Board had not exercised due care with regard to its evangelical character. The meaning of "evangelical" would admittedly be the same as used by the various church bodies; in other words, "evangelical" had a broad range of meaning, such as might be found in the Federal Council of Churches.

Each institution with which we cooperate in China is, I believe, properly and constructively evengelical. One or two might be considered by conservatives as somewhat liberal or advenced in viewpoint and method, but they are less so than some institutions in the homeland which the evangelical churches in America recognize and accept as properly evangelical. Our Missions have been officially requested by the Board to conserve the evangelical character of institutions and to report any departure from a true, Christian basis. No Mission in China has made a formal complaint of this kind to the Board.

Yenching University School of Religion has occasionally been criticised as too liberal in its theology. This doctrinal criticism centered in President J. Leighton Stuart and reached his Board, the Southern Presbyterian at Eashville. Dr. Stuart's Board Secretary suggested that he offer to appear before his home Presbytery in the U. S. at Richmond, Virginia. Dr. Stuart did so on two different furloughs and, after his examination, was unanimously and heartily endorsed on each occasion. In response to our Board's advice to the Missions about the evangelical character of union institutions, our North China Mission in 1925 made special inquiry into the Yenching School of Religion and as a result urged the Managers *to d&vi&e means for the more perfect attainment of the original aims* of the School and requested the Managers*to invite some outstanding leaders, sympathetic with the best traditions of the Presbyterian Church, to join the faculty of the School of Religion. The School sought both

teacher but none has been available. Since the death of the Rev. Charles L.

Ogilvie in 1920, we have had no Presbyterian representative on the staff of the
School of Religion and we contribute nothing toward its support. I think there
are no students from our Missions in the School. While the doctrinal position
of the School and its practical Christianity doubtless qualify as "evangelical",

I think that issue need not be raised since our Presbyterian Board does not cooperate
in that School; I have just been so advised by Mr. B. A. Garside, Executive
Secretary of the Board of Founders of Yenching University. The School of Religion
is not registered as a part of Yenching University in which our Board does cooperate.

At Shantung Christian University, the School of Theology is distinct from the University as is the case at Yenching; it is not registered as part of the University, and has its own Board of Directors. Our Board (or Mission) has not had a missionary on the staff for about twelve years. Possibly a small amount from the Board's appropriation is assigned to the School of Theology but there are no Presbyterian students in it. The School is doing a very constructive piece of evengelical service, taking the leadership in developing an exemplary, unified, Christian program for the vast rural areas and population of China. Some years ago this School was criticised by a missionary on furlough. The Board gave him a full hearing. His charges (which he had written to many pastors, under cover of requested secrecy, in asking support of another Seminary), he utterly failed to substantiate; the closest he came to any evidence was the report he had heard that a Chinese had seen a student's note book during vacation in which there was a notation made in the lecture-room (?) indicating some question as to the Mosaic authorship of the Pentateuch; but the critic could not say that the teacher himself held any doubts about the Mosaic authorship.

Both of the above Institutions are in the midst of two of our most conservative Presbyterian Missions (North China and Shantung) which are quite able to take care of themselves in issues of doctrine. In fact, they are often thought

much too critical and illiberal by their sister Missions of other communions.

At the <u>Nanking Theological Seminary</u>, the doctrinal position is exceedingly conservative. The only criticism I hear about it is that it is not sufficiently progressive to provide a forceful and acceptable ordained leadership for its enormous field.

Regarding Hangchow Christian College, Ginling College, and Canton Theological College, I have never heard any doctrinal question raised by any individual, and our Presbyterian missionaries are critical and outspoken.

The statements of purpose and the choice of faculty of these union institutions are all similar to the following which is taken from the Constitution of Yenching University:

"Second, the purpose of the corporation shall be to establish and maintain in Paking, China, a University to be known as Yenching University, founded and conducted on strictly Christian and evangelical, but not sectarian, principles, and to aid the youth of China and of other countries in obtaining in such University a literary, scientific or professional education."

"Article XI - Loyalty to Evangelical Faith. The Chancellor (or President) Provest, Vice-Provest, Deans, Professors of every rank and as far as possible all other officers and members of the faculty of the University shall be Christians of evangelical faith. 2. The Board of Managers may, in very exceptional cases involving particular qualifications for a specialized position, waive these requirements."

Attached is a statement recently received from the Rev. Dr. Paul R. Abbott, Chairman of our Presbyterian Shantung Mission, entitled "A Sunday at Shantung Christian University," which reveals the spiritual character and influence of these institutions.

The Associated Boards for Christian Colleges in China, recently organized to correlate all the Boards of Founders, adopted a program beginning as follows:

"That in determining the program of each institution, we consider that the primary consideration is that of relating the institution to the work of the Christian Church in China.

"That in considering the functions of each institution it is important to define its distinctive scope and purpose in terms of its practical Christian service to China."

The Associated Boards also accepts the position expressed by our Board

as follows:

The Presbyterian Board earnestly desires the continuance and development of the positive and vital Christian character and influence of these missionary institutions which were founded by various evangelical Churches and assumes that this essential purpose will be promoted by any reorganization of administration. The Board fully endorsed the following paragraph in the Preamble of the Proposal issued by the Committee for Christian Colleges in China:

Inasmuch as the colleges concerned were established by Mission Boards as a part of the Christian movement, it shall be the purpose of this joint Board to serve as the unified agency of the Mission Boards in the field of Christian Migher Education in China, and to continue to maintain the distinctive Christian character of these colleges and the closest possible relationship to the Churches and the Christian movement as a whole, as well as to develop the highest educational efficiency so that these colleges may render through the Christian movement as well as directly their largest service to the Chinese people.

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE

NEW YORK

March 29, 1933

Mr. Hadley knew of my coming her taley out 8th Overter proposed to The Precipty out 8 his own accord to por me a letter from which I

CANDIDATE DEPARTMENT LINDSAY S. B. HADLEY
SECRETARY

MRS. CHARLES H. CORBETT
ASSISTANT SECRETARY

Dr. Robert E. Speer, Presbyterian Board of Foreign Missions, 156 Fifth Avenue, New York, N.Y.

My dear Dr. Speer:

I am greatly distressed over this whole confusion of the question of religious tolerance with that of theological conviction and regret exceedingly the inconvenience it is causing you. During my whole life I have sought for intelligent religious tolerance, but have never been asked to yield my theological convictions. I feel that one of the greatest weaknesses of our whole work in the foreign field is that intolerance which separates Christian forces into innumerable groups, each seeking in a "separate way" to interpret our Lord to those who need him so desperately. As you well know there has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exercised the greatest care in seeking a vital evangelical faith and conviction on the part of every new missionary appointed, as you can testify.

As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in Jesus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad. I rejoice that in all our work in China and here at home we have been with most cordial fellow-workers who have been zealous in the work of Christ and with whom it has been a joy to be associated. I appreciate deeply your own confidence and friendship during my years of association with the Board, both as a missionary and as a Board Secretary.

With my warmest personal regards, I am,

Very sincerely yours,

LSBH: IO

January 21, 1933

The Rev. Robert R. Littell, D.D., Tioga Presbyterian Church, Tioga Avenue and 16th Street, Philadelphia, Pennsylvania

Dear Dr. Littell:

Inasmuch as Drs. Speer and McAfee are on the point of leaving for a Zoning Campaign in the Middle West, they have handed me your recent letters to them with the copy of the Rev. Mr. Monsma's Report to the Presbytery of Philadelphia with the suggestion that I write you some comments thereon which might be helpful to you. Please understand that this is a purely personal expression of my own individual opinion and that no one else, least of all the Board itself, has any responsibility for what I now write.

One can hardly believe that the name "A Report...on the Foreign Missionary Situation ... " is justified for this paper which is simply a confused collection of a lot of adverse criticisms of diverse kinds which recurrently push forward from their lonely isolation, emanating largely from certain missionaries that are temperamentally hyper-critical or that have something of a personal nature to promote or that have a grudge against someone (probably their own Mission which overruled them) or that are constitutionally "bad losers" when they are not supported by the majority in the democratic, representative government obtaining in our Presbyterian denomination abroad as well as at home. One is greatly gratified that a minute examination with a fine tooth comb in the hands of a keen critic can find relatively so little that is open to criticism among the thousands and thousands of enterprizes, institutions, activities, relationships, pronouncements, reports, speeches, etc. over a period of years of the many diverse personalities that constitute the Board of Foreign Missions, its Executive Officers and its great body of missionaries drawn from all sections of our Church and at work in 16 different countries overseas, including also thousands of National Christian workers in those lands. When the criticisms of the "Report" have subtracted from them those that are mistaken, unjustifiable or misleading, there remains only an exceptionally small residuum that calls for continued corrective effort by the Board and the Missions. To have a work as large, as comprehensive, as complex and as far flung as our Presbyterian missionary enterprise with so few things that the most exacting critics can suggest for reform is to me remarkable.

Turning to the "Report," I venture to make some brief comments which may possibly help you on a number of items:

Page 1. bottom:- "Modernism has fastened itself with a vise-like grip upon our missionary organization as a whole"; that statement seems to be the initial thesis which the "Report" starts out to prove; it is certainly not the conclusion to which a reader is logically led, even assuming the full validity of the many erroneous statements and part-truths presented in the argument.

Page 3. middle ff:- "Our Candidate Secretary" assures me that he has not at any time expressed disbelief in any of the doctrines of our Church, As I

understand the Auburn Affirmation, it does not deal directly with theological doctrine. He is not "the man who passes upon the qualifications of a missionary" but only one of a large number of men and women of the Executive Council and of the Board's Candidate Committee, who reviews very carefully the qualifications of each candidate. Our Candidate Secretary is, I believe from every point of view, as fine a person as could be secured for this work. Our Missions on the field urge the Board to send only such new missionaries as are temperamentally constituted for constructive Christian cooperation with their fellow missionaries and with other evangelical Christians with whom it is inevitable that they will be associated in some way or other. Our application blank, the result of decades of experience, says, "Harmonious team work is indispensable."

This is an added qualification which is a clear plus to sound doctrinal beliefs which are primary and required in every appointee. This question of team work has to do chiefly with cooperation with our own Presbyterian missionaries; within the past year, I recall the issue being raised with two candidates going to areas where there is no other denomination at work.

Page 3. bottom: That "the Leaders of the National Churches in the Far East are largely modernist in their principles and beliefs" is news to me. I know many of them personally. Such a charge should be substantiated in full or retracted, confining the evidence to specified leaders in the National Churches with which our own Missions cooperate.

Page 4: Exception is taken to "a letter" written jointly by our two Candidate Secretaries to the many hundreds of applicants. Enclosed herewith are two copies of that letter, which taken as a whole, gives a radically different impression from the brief extract misleadingly exhibited in the "Report". This criticism of Candidate Secretaries on the basis of one sentence wrenched out of its context seems rather characteristic of the methodology of the whole "Report" and so impairs its reliability.

Pages 4-5: Certain "candidates" are mentioned by name: Mr. Welbon was far short of meeting the requirements. His scholarship was poor, as was also his ability to make effective contacts; he had spent a year in Korea and the Korea Mission did not request his appointment; the Mission knew him well and would surely have asked for him if they wanted him. (In fact Korea missionaries wrote to the Board against his appointment.) A person who has lived within the bounds of a Mission is appointed by the Board only if the Mission within whose bounds he has lived approves such appointment. Furthermore, his friends rated him very low in intellectual ability, capacity for mental growth, resourcefulness, common sense, etc. Of "his stern orthodoxy" (the alleged basis of his refusal by the Board) I never heard until I saw it mentioned in this "Report". A successful Christian missionary really needs more than merely "stern orthodoxy."

Mr. King: There was no question at all regarding his theology; as he was thoroughly sound in the faith, this question never arose in the discussions. As reported by his professors and his fellow-students, he was admittedly a crank, markedly critical, and decidedly lacking in tact, and lacking a well-balanced life, physically, culturally and socially. As one very conservative referee put it, "He did not have a message - so far as his life expressed that message." When special money was raised to pay his salary for three years, the Board with some misgivings appointed him. Mr. King wrote that, because of his family situation, he was not able to carry through his agreement to go to the field and he asked to have his appointment cancelled.

Mr. Coray's application reached the Board so late in the year that the appropriation for new missionaries had already been exhausted. Furthermore, there was no opportunity for him and his fiancee to have the customary contacts with the Board and its Officers and to attend the new missionaries' conference all of which were thought to be unusually important in this case because Mr. Coray's early associations had been in the Christian and Missionary Alliance and his fiancee's experience had been

I believe, entirely in the Methodist Church. Moreover, it was thought it would be well for Mr. Coray to have some experience in Presbyterian work in the U.S.A. for contact with Presbytery, Presbyterian ministers, etc. before going abroad. Mr. Coray was assured that the Board would be very glad to consider his application later, after he had secured a year or two of such experience, "with the hope that an appointment might be made at that time." Mr. Coray's letter in reply was very appreciative of the Board's courteous attention and helpful advice; he is now a Presbyterian pastor at West Pittston, Pennsylvania. Certainly these reasons are not "specious in the extrame." If the writer of the alleged "Report" did not know them, he could readily have learned them prior to making public his unfounded charges.

Miss Hendricks: Her conversation with Mrs. McAfee is recalled very clearly by the latter, who asked if Miss Hendricks could work with people with whom she differed. Miss Hendricks replied that she did so with great difficulty, whereupon she was advised to give careful thought to this because she should not be a trouble maker or a divisive spirit on the field. The conversation was of a most friendly nature. I am reliably informed that, in the conversation, there was not (as mistakenly alleged) any reference whatever to "the Virgin Birth." (Moreover, Mrs. McAfee has no official relationship with the foreign missionary enterprise. In any letter directed to the writer of the "Report" it is suggested that the reference to her be deleted.)

Mr. Kerns (not Kearns): While Mr. Kerns's application was in the process of consideration (having been approved by the Executive officers as preliminary to Committee consideration) the Board's Candidate Committee learned indirectly and for the first time that there was some question in the Washington Presbytery regarding his doctrinal beliefs; his application was at once arrested without approval of any kind either by the Board or by its Candidate Committee which makes all recommendations on appointments. On December 14, 1931 Washington Presbytery licensed Mr. Kerns. After that, on December 21, the Candidate Committee recommended and the Board approved his application and made the appointment, conditioned explicitly upon "thorough and hearty endorsement by the Presbytery for ordination and the action of ordination itself." The Presbytery later reported to the Board that its final action was "umanimous and hearty." In other words, as soon as it was learned here that there was a question in Presbytery regarding him, progress toward appointment was immediately stopped by the Board's Candidate Committee, and not begun again until after Presbytery passed him unanimously. Furthermore, the Presbytery unanimously recommended him to the Board as a foreign missionary. Mr. Kerns is doing effective and acceptable work in Guatemala; the "Guatemala News" refers with gratification to Mr. and Mrs. Kerns's very beautiful Christian spirit and sound evengelizal faith.

Mrs. Buck: Separately you will receive a copy of a letter and a statement regarding Mrs. Buck that I had already written to Dr. Herrick in response to his request.

Page 5, middle: The Appraisal by the Laymen's Inquiry. "The Board tried to give the impression as though it made light of the thing," is alleged by the "Report." It certainly did not. You personally know how very deeply the Board felt and feels the opposite way. The preliminary statement of the Board (from which quotation is made) was issued about a fortnight before the Report was officially and formally released and explained to the Boards, that is, during the period when the Boards were asked to keep it confidential and not make public rejoinder. This preliminary statement by the Board was put out in an attempt to quiet some of the fears in the Church that had been raised by the violently disturbing publicity "Releases," at the same time playing fair with the request for confidence made of the Boards by the Inquiry. The Board was in a bad dilemma. The "Report" represents unfairly the Board's relationship to the Appraisal Commission. However it is quite true that when the Board previously presented "The Inquiry" to the General Assembly, the Board did cherish good hope regarding its con-

structive helpfulness but has been deeply disappointed. Of the Board's attitude and actions about the Appraisal Report, you are thoroughly familiar.

Page 6. bottom ff: The entire action on "Church Unionism" misrepresents the Board sharply. The implication is utterly un-Presbyterian that any group here in America would have the right or duty to reach across the sea and control the actions of a body of Christian believers who were seeking the guidance of the Holy Spirit. The Committee could challenge the source of information, asking for the names of those who have written and for the data used. Inquiry could be made of official, representative groups in these same areas from which private criticism came.

Page 7. bottom: Reference is made to the "Articles of faith of the Church of Christ in China." The writer of the "Report" understands why these preliminary Articles are "brief"; he also must know many "conscientious evangelicals" of our Presbyterian group who have accepted them and he also knows the full, frank doctrinal statement which the Church of Christ in China published as an informal expression of their common Christian belief. The formal, longer doctrinal statement is to be deferred for a while until the newly organized Church develops an integration and a feeling of unity of all the small and widely scattered evangelical groups which are entering it. The "Report" gives only a minor, and by itself a misleading part of what the Reporter knows of this matter; we placed full data in his hands many weeks ago. I attended the Second Triennial General Assembly of the Church of Christ in China and can testify that we American Presbyterians can be very grateful that the Christian Missions in China have developed such earnest, devoted Christian leadership for the small but growing body of national Christians in China.

Page 8. middle: Educational institutions and policies. Of the "Joint Committee on Leadership training" I can find no information; our Board certainly has no official relation to it nor any representative on it. Our General Assembly has many times recognized the "International Council of Religious Education" with which our own Presbyterian Board of Christian Education is officially connected.

Page 9, middle: Mixed faculties have long troubled the Board which makes constant and persistent effort to secure full Christian faculties which, in a few countries, are practically impossible as yet to secure. A university must have certain courses, say in literature, and there is no Christian (or not enough Christians) as yet qualified to present them. It is always understood that a non-Christian will be employed only when there is no qualified Christian available and that any such non-Christian shall be in sympathy with the definite Christian purpose and program of the institution. In union institutions statements to this effect are very frankly and explicitly included in their Constitutions, and a non-Christian teacher can be engaged only on the conditions above stated and then by formal, special vote by the Directors on the field and by the Board of Trustees in the United States. Steady progress toward all Christian faculties is being made and the Board and Missions will keep pressing along this line for constant improvement. As to the non-Christians in the student body, they constitute a splendid field for evengelism among educated groups of other religions. Such student evangelism is an avowed purpose in each and every institution with which our Board is willing to cooperate; evangelism is a primary purpose of educational work as published in the Board's Manual.

Page 10: Our Board is not, as far as I know, connected with schools in which "no religion shall be taught." It is true that in China religious worship and instruction cannot be required and our Board and Missions are protesting against this government regulation. In spite of this restriction, religious work in schools is going forward very successfully. Our missionaries report that the evangelistic and other religious work last year and during the present year have been as fruitful as before the restrictions were imposed. The enemies of Christianity would be very

happy to have Christian schools closed, as these schools are clearly the source of the powerful leadership of the Christian movement; but we must not play into the hands of the enemies of Christ. The Missions are taking every possible step to have the present regulations modified and in the meantime are carrying on very commendably in view of the many difficulties of all sorts. When schools can be no longer Christian in their character and influence, the Board will withdraw from them. The allegation that we "pour our money into institutions from which Christ has been excluded" is so unfounded as to be dumbfounding and calls for repudiation in the strongest language, or absolute proofs upon which the Board will instantly act.

Page 10. middle: "Our modernist missionaries have come to the Far East and said: 'the religion we come to bring you is not supernatural.'" I cannot believe that a single one of our missionaries ever in his worst nightmare made a remark like that! I certainly know of none that believe it. As this is a positive accusation of the most damaging sort, I think specifications with names and proofs should be demanded. Things like this have been broadcasted before about our missionaries, and when they have been run down there has been absolutely no proof that could be brought against any single one of them. To publish such a fallacy about "our" missionaries is a worse offense than heresy.

Pages 10-12: The National Christian Council of China is trying to do a greatly needed piece of work which is extremely difficult. Our Presbyterian General Assembly, U.S.A. has taken many actions, cooperating cordially with National Christian Councils in many Mission lands overseas. For the "Report" to say, on page 11, paragraph 2 that "the Council has constantly sought to stress the elimination of the supernatural in religious thought and practice" is so untrue as to be absurd. Its constant, strong and persistent pressure is in exactly the opposite direction and it is rendering a splendid service for the whole Christian movement throughout China. Our missionaries on the field, cooperating with the Council, are doing everything they can to lift its efficiency to the highest possible level as a vigorous evangelical agency of all the Chinese churches which participate. It is not perfect, (what is?) but it is the best cooperating enterprise of its kind that is possible in China today and is rendering formative, helpful service.

Pages 12-13: Our Church and Communism. To refer to the National Christian Council (presumably of China) as an ardent promoter of communism is beyond my comprehension. This is the first time I have ever heard of this charge (and as the Secretary for all our China Missions I hear and see lots of things, and I was in China two years ago). I do know that officers of that Council have been strongly censured for their opposition to communism; in fact, some of them once expressed their opposition in a way that caused Chinese communist sympathizers to try to have the government expel them from China for their political activity.

Page 13, middle: I do not believe that "our Presbyterian Board..lends official backing" to Dr. Sherwood Eddy and Kagawa; but to my mind many worse things could be done than aid Eddy in his virile, student evangelism and Kagawa in his sacrificial devotion to the doctrine that "God is love" which "the disciple whom Jesus loved" thought was orthodox. Eddy and Kagawa are making God and His Christ real and divinely redemptive and vitally reformative to many individuals who become stalwart, fearless and effective and followers of their new-found Lord and Saviour.

Page 13, bottom:, Is not the sharp distinction between the church as an organization for the individual and the church as an organism for the group a little too mechanistic? The first Deacons were officials of the organization in order to serve the organism "to alleviate social distress."

Page 14. Just why a city Y.M.C.A. in China is dragged into this picture is beyond me! Why not hold our Board of Education responsible for a moving picture shown

in the Y. at Palm Beach or Seattle? The Y.M.C.A. in Peiping did lease a hall to the movies; the movies abused the privilege and were ejected from the building. Nobody regretted the abuse more than the Y.M.C.A. itself which corrected it. I do not know of any relationship which our Missions or missionaries have with the Y.M.C.A. I told the writer of the "Report" that an occasional missionary in a private capacity might serve (I knew only one who did) on some Y.M.C.A. Committee just as Presbyterian elders in Philadelphia might serve. In either case the Presbyterian service would be constructive and Christian.

Page 15, middle of first paragraph: Any missionary who would "crucify Christ anew" should be named. This whole paragraph assumes unusual knowledge of the view-point and opinion of "the Judge in heaven." Certainly the assertions are not substantiated by the evidence adduced in the "Report."

Page 15, paragraph 2: If the overhead is compared with the total receipts of the Board, the result fraction is somewhat less than one-sixth. Furthermore, much of this overhead goes to General Council to pay what the Board is assessed by General Assembly on account of General Council. The Overhead is high and we are constantly working to reduce it; it is lower this year and will be further reduced next year. Board officers must spend much time in general denominational work of many kinds and yet Foreign Missions must carry this church overhead. Officers salaries should surely be kept low; but, when you include the cost of rents in New York City (and Secretaries must entertain many missionaries and others), I do not believe a Secretary and his family could function properly in New York on the proposed "\$4,000." Most, and perhaps all, officers of the Board supplement their salary from private resources. Whenever better officers can be secured for the same salary, or equally good officers for lower salaries, the present staff would hand over our jobs con amore; the great desire of our lives is to have Christian Missions carried forward as efficiently and as economically as possible. Dr. Simon Flexner says that a dollar goes farther in Foreign Mission Boards (at home and abroad) than anywhere else in the world.

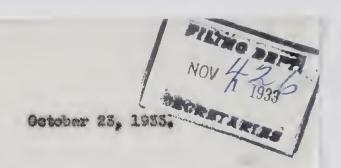
After reading the self-styled "Report" I saw last night a junk shop filled with discarded what-nots from everywhere all polished up for sale. It reminded me of this "Report" which exhibits a queer jumble of unworthy criticisms gathered from the four winds. Most of it is so mistaken, so unjust, so nebulous and so misleading, both in its amazing statements and in its still more amazing omissions, that I fear that my hurriedly written, personal reactions will be of little service to you.

With warm personal regards, I am

Very sincerely yours,

George T. Scott

Copy to Dr. Cheesman A. Herrick



Dr. Mark A. Matthews, 7th Avenue and Spring Street, Seattle, Washington.

My dear Marks

Perhaps it will be well to supplement what I have quoted in the accompanying letter from Charles Hodge's History of the Presbyterian Church with some further statements bearing specifically on the issue of obedience or disobedience to constitutional authority in our church. In Volume II, page 160, Dr. Hodge writes with regard to the procedure of Tenment and his associates:

"In Scotland, in consequence of the union between the church and the state, it has been found a difficult matter to discipline a Presbytery. In this country such difficulty does not exist. If a Presbytery paraist in violating the constitution, it may, in perfect consistency with our principles, be discoved as was the case with the Cumberland Presbytery; or dissolved, and its members attached to other Presbyteries. But even if there had been no reasonable prespect of success, this would afford no justification of the aggrieved party for taking the law into their own hands. Then men live under a constitution, either in Church or state, they are bound to abide by it, and to seek redress only in accordance with its provisions. It is obvious that no society, civil or scalesiastical, can long exist, whose members assume the prerogative of redressing their own grievances. In this country, more than in most others, it is important that the great duty of abiding by the law, should be graven on the hearts of the people."

In Volume II, page 205, Dr. Hedge is dealing with the points of agreement and disagreement between Mr. Temment's party and Mr. Thompson. He says:

"They both held that the decisions and rules of church judicatories were binding on dissentient members, provided those determinations were not regarded as sinfil. And further, they agreed, that when the conscience of any member forbad compliance with such determinations, his duty was peacebly to withdraw, and not trample on the rules of the body."

He quotes Mr. Thompson as sayings

"The minority of a church judicatory do virtually promise to be determined by the suffrage of the majority, every time they consent to let the matter in debate go to a vote; and, therefore, afterwards to refuse subjection to such determination is to forfeit their promise."

He quoted the authors of A Protest which he is citing as declaring:

"If we cannot agree without voting, the majority have a casting vote in all our determinations, as is usual in all judicatories civil and ecclesization, so that the minority or dissenting voters, in rules of common concern, must either comply, or forbear to counteract, or separate."

Hodge says that Mr. Tennent biaself teaches the same doctrines

"No doubt a smaller number," says he, "ought freely to submit to the conclusions of the majority, in matters of government, which they, the majority, judge essential to the well-being of the church. For without this there could be no government at all. Without this the minor party would have power to impose upon the major, in things which they recken of the last consequence to the good of the society; which is absurd. It is true the major party may be mistaken as well as the misor, and consequently shuse their power, for which there is no help in the present imperfect state of things, but humble resonstrance by reason and argument. Yet considered as a society, the sejority have a right to judge for themselves, (upon the plan of private judgment,) what they recken essential to their constitution, or to the well-being of the church under their care, and consequently to exclude from their society such as do not comply therewith."

In this same discussion he quotes the basis of the formation of the Synod to which the Presbytery of New Brunewick, to which Tennent and his party belonged attached itself, as declaring as one of its fundamental principles:

That in matters of discipline and those things which relate to the peace and good order of our churches, they shall be determined according to the sajor vote of ministers and elders, with which vote every member shall actively concur or passively acquisace. But if any member cannot in conscience agree to the determination of the sajority, and the Synod think themselves obliged to insist upon it as essentially necessary to the well-being of our churches, in such case, such dissenting member promises peaceably to withdraw from the body, without endeavouring to roise any dispute or contention upon the debated point, or any unjust alienation from them."

Dr. Hodge in commenting on these various statements of the different parties says:

government of the church. They were agreed in the binding authority of these rules even over dissentients, except when such dissentients believed them to be sinful. They were agreed that when a member could not obey a given rule with a good conscience, it was his duty peacably to withdraw. Finally, they were agreed that when a Synod saw that the minority were opposed to any measure, not in judgment only, but in conscience, they ought not to insist upon it, and thus necessitate a schism, unless they believed the measure to be essential to the well-being of the churches. These principles are all so plain and so reasonable, that we need not wonder they commanded the unanimous consent of both parties, or that they have remained the unquestioned principles of our church from that day to this."

Br. Hodge closes this chapter in his history with the statement:

enflicting views, either as to doctrine or church government. It was the result of conflicting views, either as to doctrine or church government. It was the result of alienation of feeling produced by the controversies relating to the revival. In these controversies the New Brunswick brethren were certainly the aggressors. In their unrestrained seal, they denounced brethren, those Christian character they had no right to question. They disregarded the usual rules of ministerial intercourse, and evowed the principle that in extraordinary times and

circuastances such rules ought to be suspended. Acting upon this principle, they divided the great majority of the congregations within the sphere of their operations, and by appealing to the people, succeeded in everwhelming their brethren with popular obloquy. Excited by a sense of injury, and alarmed by the disorders consequent on these new methods, the opposite party had recourse to violent measures for redress, which removed none of the evils under which they suffered, and involved them in a controversy with a large class of their brethren, with show they had hitherto acted in concert. These facts our fathers have left on record for the instruction of their children; to teach them that in times of, excitement the rules of order, instead of being suspended, are of more importance then ever to the well-being of the church; that no pretence of zeal own authorise the violation of the rules of charity and justice; and en the other hand, that it is better to suffer wrong than to have recourse to illegal setheds of redress; that violence is no proper remedy for disorder, and that adherence to the constitution is not only the most Christian, but also the most effectual mamme of resistance against the disturbers of the peace and order of the church."

Leter when the two Synods into which the church was divided came together, one of the clear principles insisted upon throughout was

That every member promise that, after any question has been determined by the major vote, he will actively concur, or passively submit to the judgment of the body. But if his conscience permit his to de neither of these, that then he shall be obliged peacably to withdraw from our symbolical communion, without any attempt to make a schise or division among us. Yet this is not intended to extend to any cases but those which the Symod judge essential in matters of doctrine or discipline.

That we all agree to esteem and treat it as a consurable evil to accuse any of our members of error in doctrine, or immorelity in conversation, any otherwise then by private reproof, till the socusation has been brought before a regular judicature, and issued according to the known rules of our discipline."

Ever failfully.

RESI ANT

Jao M. Speers
PATOFF.

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TELEPHONE
VOLUNTEER 5-1000

April 25, 1933.

Dr. Robert E. Speer, 156 Fifth Avenue, New York, N. Y.

My dear Robert,-

Replying to yours of the 24th inst., I have pleasure in handing you herewith a copy of the address or report which I made to the Board on November 7th, 1932, when we held the special meeting to consider the Report of the Laymen's Appraisal Commission. I think it is all right for me to allow my letter to Mr. Rockefeller and his to me on the subject of the Commission members necessary for the work of the Inquiry to be quoted. Do you think I ought to raise the question with him? As a matter of fact, I think he would be pleased to have both my letter and his used if necessary.

Yours sincerely,

MR. PRESIDENT AND EMBERS OF THE HOARD:-

I have been asked to bring to you this morning a history of the origin and purpose of the Laymen's Foreign Missions Inquiry. At the risk of repeating some things which you already know, let me review this history.

In January of 1930, not long after Dr. Mott returned from his last round the world missionary tour, Mr. John D. Rockefeller, Jr., invited some forty Baptist laymen to dinner at the University Club to hear Dr. Mott's report of his experiences on this trip. Dr. Mott on that occasion reviewed world conditions and needs from the missionary point of view in such an effective way that this group of men at once began to ask what they could do to help meet the situation which he had described.

After some discussion of the matter, extending through a number of meetings, they concluded, in view of the quite general criticism of foreign missions which had recently appeared in the magazines, religious weeklies, and the press generally, that as afirst step the most important thing to do was to have a survey made of missionary work in order to discover what the real conditions were so that they might be able successfully to meet the criticism that was being offered, and they decided that they would undertake this sort of a survey for Eaptist missions.

The original thought was to confine this survey to Baptist missions but on further consideration of the matter they came to the conclusion that if it were valuable to make this survey of Baptist missions, a survey of Presbyterian, Methodist, Congregational, Episcopalian, and other missions would be equally valuable. They therefore decided to invite a number of other denominations to join with them in this survey, if they cared to, the understanding being that the expense of such an effort would be underwritten and that no Board would be called upon to share in that expense in any way.

Immediately after that decision had been reached I received a call from Dr. Padelford, one of the secretaries of the Baptist denomination, at which time he outlined to me briefly the proposal of these Baptist laymen, and asked if I would bring this matter to our Board, requesting it to nominate a committee of five representative Presbyterians to cooperate in such a piece of work with similar committees from the Baptist and other denominations. I brought that proposal to the next meeting of our Board and the following action was taken:

Executive Session Minute, April 7, 1950.

him by Dr. Padelford of the Eaptist Church for the organization of an interdenominational commission, consisting of laymen and laywomen of the following communions: Baptist,

Congregational, Methodist, Presbyterian, Dutch Reformed, German Reformed, United Presbyterian, to visit foreign fields without expense to the Board or to the members of the Commission.

On motion of Mr. Speers, the following resolution was adopted:

"The Board of Foreign Missions of the Presbyterian Church
in the U.S.A., having learned from Dr. Padelford of the Eaptist
Foreign Missions Board of the proposal to organize a Commission
of Laymen and Laywomen to visit the mission field for the purpose of studying present day missionary conditions and needs,
is very heartily in sympathy with the proposal in so far as it
has been outlined and will very gladly join with other Boards
in working out suitable plans for such aCommission and in nominating the required number of Presbyterian members to serve
on the Commission."

Within a few days after that I had a call at my office one morning from Mr. John D. Rockefeller, Jr., himself, who had become keenly interested in this proposal, at which time he elaborated and somewhat changed the original proposal. In the course of their discussions the Baptist group had come to the conclusion that it would be better to keep this survey or inquiry entirely in the hands of laymen and that instead of asking the various Boards to appoint the committees of five which had been the original plan and thus make them in a measure jointly responsible for the work which was being undertaken, it was thought better to have these committees selected from each one of the denominational groups independently of the Boards.

I called Mr. Rockefeller's attention at once to the fact that this was a new and different point of view in regard to the matter from that which Dr. Padelford had presented, and in reply to what he was asking of me (if I remember my language correctly,) I said, "That looks a little like a self-appointed committee," and he admitted that it had something of that appearance. I replied further that in any case one of the first things I would do, if I were asked to bring such a committee together, would be to consult with Dr. Speer as to who the members of that committee should be. He agreed that that would be entirely satisfactory and in accord with his own point of view. His only concern was to have the committees appointed otherwise than by the Boards since the proposed inquiry would bring the work of these Boards themselves under review. I reported this changed point of view to the first meeting of the Board succeeding that interview. The Board acquiesced in this change since the purpose of the proposal was the same as the original.

In consultation with Dr. Speer we finally selected the following Presbyterian Committee:

Ers. John H. Finley

Mr. Holmes Forsyth

Mr. Ralph W. Harbison

Mr. George H. Richards

Mr. James M. Speers, Chairman

I had a number of interviews with Mr. Rockefeller in those weeks when the matter was under consideration, end because of the fact that I was very eager to keep Dr. Speer fully informed in regard to all that was going forward in connection with this matter, I asked Mr. Rockefeller to arrange, if possible, for a conference with Dr. Speer when he could place the whole matter fully before him. This he afterwards did at a luncheon meeting as Dr. Speer reported to us.

The committees of five from each of the seven cooperating denominations (The Episcopalian group was added later) were finally selected, the chairmen of these groups forming an Executive Committee. The German Reformed Church was asked to cooperate but through an oversight the invitation was never acted upon or replied to. The United Church of Canada through the secretaries of their foreign mission work, Drs. Armstrong and Endicott, was asked to join in the enterprise if they so desired. They, however, while expressing interest in the matter and "wishing us God speed in the enterprise and assuring us that the missionaries of their church would be most happy to assist the Commission in every way in their power when they visited the fields, "did not see their way to join in the effort, chiefly we understood because of the fact that part of the work to be surveyed was in India and they felt that it would be embarrassing for them to join in an enterprise of this kind in a field where British missionaries were concerned.

The committee had a number of meetings for consultation with foreign board secretaries of the denominations concerned, for the purpose of getting any advice which they could offer in regard to the important work of the Inquiry. In all of the work of preparation for this undertaking there was the most cordial cooperation from the representatives of the Boards.

I ought to say here perhaps that from the very inception of this Inquiry there has been no other thought on the part of the Laymen's Committee

than to discover ways and means of being helpful in the promotion of the foreign missionary enterprise. That was the purpose and motive out of which it grew and that continues to be the attitude of the Laymen's Committee.

The work of the Inquiry was undertaken in two stages. First, in order that facts might be gathered to form the basis of appraisal by the Commission, the Institute of Social and Religious Research was asked to undertake the work of gathering information along definite and specific lines and for this work it selected a group of thirty specialists in research and survey work. These were divided into three groups, one group for the work in India with Burma; a second group for China; and a third fro Japan. The chairmen and responsible heads of these three groups were Dr. Luther C. Fry for India; Dr. H. Paul Douglass for China; and Dr. Harvey H. Guy for Japan. Dr. Galen Fisher, the Secretary of the Institute, had supervision of the entire inquiry. Our own Dr. Sailer was a member of the fact finding group as was also Dr. D. J. Fleming, and Mr. Fennell P. Turner. These are a fair illustration of the type of men who made up the fact finding group.

This group of fact finders was given careful instructions over a period of weeks as to the various kinds of information which were to be sought. We gathered them at Briarcliff Manor for one whole day just prior to their sailing in September of 1930 to give them their commission and final instructions. In order to show you a little more intimately the spirit and purpose with which the laymen regarded this work, let me read you a paragraph or two from my own brief address to this group on that occasion.

The fundamental purpose of this Laymen's Foreign Missions Inquiry, as I think of it, is to discover how we may better, more adequately, more successfully, and in a more scientific-like way, carry out the great Commission. If in our efforts heretofore to carry forward missionary work, we have been using antiquated or faulty methods; if we have been over emphasizing certain kinds of work to the

neglect of others; if we have been giving too much time and effort to educational work in institutions and schools and too little to the agricultural worker in the village, we want to know it. We want to know too where our work has been most effective and to be given proof of this."

"The second reason, which is really included in the first, is that we may put before business and professional men, the laymen of the country generally, a challenge and avision that will arrest their attention and command their support for the missionary cause."

"We want particularly to present a challenge that will command the interest of the man of large affairs. We wish to put this foreign missionary cause before him in such a way as to show him that here is the biggest thing he has ever had anything to do with; something that is worthy of his best thought; worthy of his time and support. We want to separate him from the idea he has had that foreign missions are a trifling thing."

"We are living to-day in an age when men are recognizing that the mechanic may be as necessary to the bringing in of the Kingdom as the minister, and the merchant may play as indispensable a part as the missionary in the bringing in of that Kingdom."

"With all of this thought in mind regarding the purpose of our Inquiry, you will readily see that it is no perfunctory piece of fact finding or gathering of dry information just to be put on record that we have in mind, but something that has behind it a great, vital, living purpose, a motive with Christ devotion and heart interest in it."

The report which they brought back (They were gone about nine months) was presented to the laymen and the Commissioners, who had been appointed in the meantime, at Mohonk in September 1951. In this way the Commissioners had opportunity to consult directly with the fact finders after hearing their report and before proceeding on their stage of the work. We were together several days.

The second stage of the work was undertaken by the Commission just referred to. Its duty was to appraise on the ground from the fact diners' material, as well as from their own observation, the conditions which they found in any given field or section. This group of Commissioners, which was selected over a period of months with the greatest possible care, was made up of the following:

Dr. William Ernest Hocking, Chairman; of the Department of Philosophy of Harvard University.

Dr. Frederic Woodward, Vice Chairman; Dean of the Faculties of the University of Chicago.

Dr. Clarence A. Earbour, President of Brown University.

Mr. Edgar H. Betts, business man and banker of Troy, N. Y.

Dr. Arlo A. Brown, President of Drew University.

Charles Phillips Emerson, M. D., Dean of the Medical School of the University of Indiana.

Mrs. William Ernest Mocking of Cambridge, Mass., for many years interested in elementary education.

Henry S. Houghton, M. D., Dean of the Medical College of the University of Iowa.

Dr. Rufus &. Jones, Professor of Philosophy at Havorford College.

Dr. William Pierson Merrill, Pastor of the Brick Church, New York City.

Mr. Albert L. Scott, President of Lockwood Greene Engineers, Inc., New York.

Mr. Harper Sibley, Lawyer and business man of Rochester, N. Y.

Mrs. Harper Sibley, Chairman of the Woman's Auxiliary to the National Council of the P. E. Church.

Dr. Henry C. Taylor, Burlington, Vt., writer and authority on farm economics.

Miss Ruth F. Woodsmall of the Foreign Division of the Y.W.C.A.

As an illustration of the concern of the laymen that we have the right sort of people on this Commission, permit me to read to you extracts from a letter which I wrote to Mr. Rockefeller in regard to this matter and his reply. Mr. Rockefeller was at no time a member of the Laymen's Committee, but he has taken the deepest interest in its work from the very beginning.

January 8, 1931.

"Dear Mr. Rockefeller:-

"It seems to me that the planning for the work of the Foreign Missions Inquiry is proceeding on the whole rather satisfactorily. I trust you think so. There is one matter, however, about which I am still somewhat apprehensive, viz. whether the personnel of the Evaluating Commission thus far selected would be sufficiently sensitive to the great motive and purpose back of foreign missions to be able to give a balanced judgment regarding this work."

"That work as a whole is made up of educational work, medical work, and evangelistic work, but through it all, as you know, there runs a great spiritual motive and purpose, the value of which cannot easily be estimated except by those who are spiritually sensitive to it. It is well that we should have educational, medical, industrial and other experts on our Commission but it seems to me that we must have strongly represented also those who are deeply imbued with the missionary spirit to point out and bring out the great spiritual values; people who believe in missions and feel under compulsion to carry them forward because Christ said, 'Go ye into all the world and bring my Gospel to every creature," but who are nevertheless eager to discover whether we are doing the work wisely and effectively."

"If we were dealing with a great banking, legal, or engineering problem, we would seek out to help in its solution, men who were
very familiar with and deeply interested in such problems. I was in-

terested to note that the group of men of whom Rufus Jones was thinking to help solve the problem of the decade spiritual life of the
church were all outstanding spiritual leaders."

"Evidently the English Missionary leaders from whose letters

Dr. Mott quoted on Friday evening last have something of this same apprehension about what we are endeavoring to do, as I have. You remember their very blunt question was, 'Do these fact finders (and they might perhaps say the same thing of our Commission) know what this missionary enterprise is all about?'"

"What I am concerned about is that we establish confidence in these peoples' minds and insure the getting of a balanced judgment of the work of missions by new adding to our Commission men and women who are deeply imbued with the missionary spirit, such as Dr. Barbour, Dr. McAfee, Dr. Merrill, and Mrs. Nicholson, and, if possible, a few business men who are strongly devoted to the cause of Christ.

"I have the feeling that laymen generally would be more strongly appealed to by a report from business men than they would be by
educational or other specialists. I am concerned that the make-up
of our Commission shall be such as to command the attention and confidence of the constituency which we hope to influence by our report.
That constituency in the main is the church people, young and old. It
would be a thousand pities if after spending so much money and time
on the preparing of our report, it should fail of its purpose because
our constituency did not know or did not fully trust our Commission."

"Pardon me for taking your time but I have felt constrained to put before you my thought in this matter."

January 16, 1931.

"Dear Mr. Speers:

"Your letter of January 8th has been read with interest and ap-

preciation. You cannot be more solicitous than I that the evaluating commission should be well balanced and that it should have on it in adequate degree those approaching the problem from the deeply spiritual point of view."

"I may tell you in confidence that since we met last, there seems to be very good reason to believe that Dr. Barbour will be able to join the commission. Dr. Barbour is easer to have Dr. Merrill join the commission. I should think his name would be brought up and definitely considered at our next meeting of the Executive Committee. These two men, particularly if reenforced by Dr. Rufus Jones, would, I think you will agree, supply to a splendid degree the very spirit which you and I want to see fully represented on the commission. At the same time, these men have the other qualities of open-mindedness, of breadth of view, of the scientific approach that are so essential in the ideal member of this commission."

"Thank you for writing me as you have."

The greatest possible liberty was given the Commission regarding the kind of report they should bring back. The purpose of this Inquiry has been briefly stated in the following paragraphs:

- 1. To aid laymen to determine their attitude toward Foreign Missions, by reconsidering the functions of such Missions in the world of to-day. With the general aim
 - (a) To make an objective appraisal of their activities in the fields visited;
 - (b) To observe the effect of Missions on the life of the peoples of the Orient;
 - (c) In the light of existing conditions and profiting, though not bound, by missionary experience, to work out a practical program for to-day, offering recommendations as to the extent to which missionary activities of every sort should be continued or changed.

months in their work. They received everywhere on the field the fullest and most cordial cooperation from missionaries, National Christian Councils, native and foreign business men, as well as government officials. In contrast to the work of the fact finding group, the Commission, with the wives of the Commissioners and secretaries, a company of thirty six people in all, visited each of the three major fields in succession, the entire company taking up their work together in each country, selecting one center from which parties of two or three or more went out to visit missions, churches, schools, colleges, hospitals or villages.

The wide contacts which the missionaries had in making their appraisal and forming their judgments was well set forth in frequent letters during the year from Mr. Albert L. Scott of the Commission. Like the others he traveled extensively, visiting missionaries in their homes and in their work, incidentally seeing stations which had not been visited by any secretary in eighteen years. The contacts which he had with nationals is well set forth in the following letter, which is fairly representative of the work of the Commission in all of the fields visited.

"Dear Mr. Speers:

"Personally," Mr. Scott says, "I have spent most of my time during the last two weeks in Shanghai, although I have been for two days in Hangchow. I wanted to get behind the scenes a little bit, especially with educated Chinese, and to learn some things which do not come out in casual conversation or conversations in a group. For my purposes conversations with a group, especially of Chinese, is practically useless. They will not speak their minds, either from reticence, or distrust, or from a natural desire to be polite and to say what they think you want them to say. But after akhile, after drinking much tea, or perhaps in a second or third visit, they open up and speak what is really on their hearts."

"In this way I have met and talked with several of the largest and most influential Chinese Christian bankers, several Chinese manufacturers, a number of Chinese government officials, the Chinese owner of several Chinese daily papers, Chang Choh Bing, called the Lord Northcliffe of China, a number of Chinese Christian pastors, two Chinese communists, one under surveillance by the police and secretly brought to my hotel, Chinese Y.M.C.A. and Y.W.C.A. workers, the Confucianist head of the semi-official Bank of China, and others. In the process I have drunk gallons of tea, attended two Chinese feasts in my honor - and lived through them - walked over two Chinese cotton mills, visited a Chinese Y.E.C.A. housing project, and entertained almost daily at my hotel. The Chinese love to eat. Fortunately I enjoy their food and can begin to manipulate chopsticks like a veteran. Pigeon's eggs, bird's nest soup, shark's fins, two year old eggs, lotus seeds, slugs and hot wine hold no terrors for me. We generally get really going after about an hour at least in preliminaries."

No other Commission to the mission field ever had a more favorable reception or made a more favorable impression. A full measure of commendation of the Commission was received from every quarter, and everywhere it went it left behind much good will which will be helpful in promoting missions.

The Laymen's Committee met with the returned Commission at Mohonk in the middle of September 1952, just one year from the time they met with the returned fact finding group, and received the Commission's report. The most important chapters of the report were read to us word for word by those who were chiefly responsible for their preparation. We noted the criticisms but as they were mostly such as some of us had repeatedly made ourselves and were presented by men who so evidently felt the deep significance and importance of the work they were appraising, we were not especially concerned about them.

The report was unanimously endorsed in principle by the members of the Laymen's Committee who were present, and arrangements were made at that time for publicity preceding the publishing of the report. This publicity has produced severe criticism. Whether that criticism is justified or not, time alone can tell. The purpose of it was simply to stimulate interest in the report so as to secure for it when published a wide reading, and to prevent its meeting the fate that has come to most reports of this kind. You all know as well as I do how few people ever read such a report under ordinary circumstances. The reading scarcely extends beyond a few who have special interest in the matter in question.

the felt that this whole matter concerns the entire membership of the church and only by some unusual procedure could we hope to arouse people to its importance. There is no doubt but that interest has been aroused. If in so doing we have injured the cause we love, no one will regret it more deeply than we ourselves, but we believe that judgment ought to be withheld even on this until all the results can be weighed.

What has happened through the publicity is that church people and others throughout the country are being made aware that something dynamic has happened. If the judgment of the Commissioners given in the report is right, all of this controversy will but make clearer its rightness. If on the other hand the judgments of the Commission are wrong, the controversy will make clear their errors.

The report will be published on November 18th by Harper & Bros. who have undertaken the publishing of the book as a commercial enterprise. I feel that it is not now our business so much to defend or refute the statements of the report as to accept it as the best thought of a group of intelligent, sincere friends of the cause of missions and on that basis to think it through.

This report is thorough, impartial, honest, and sympathetic, and I have the feeling that if we are going to command the interest of the best of the younger generation for the cause of foreign missions in the future, it will have to be done through some such program as that which is outlined in this report.

Young Dr. Judd, who, as you know, is an outstanding representative of the younger group of missionaries, speaking at the Annual Resting of the American Board at Montelair last week, said that if he were going to preach a sermon on missions, he thought he would take for his text the passage in the second chapter of Deuteronomy where God speaks to Moses, saying, "Yo have compassed this mountain long enough. Turn ye northward." His comment was that a new day had dawned for the missionary enterprise and that we had followed too long some of the old policies and methods and that the time had come to move forward.

May I add this other word, viz. that the Commission and its work were the daily subject of rearnest prayers all the while they were at work. In view of the great importance of the work they were undertaking, our prayer was that they should have broad vision, intelligent understanding and sound judgment given them. With all this background, I subsit that this report is worthy of our serious and sympathetic consideration.

In closing let me say that I cannot help feeling that at the moment we are all far too greatly concerned about the immediate results which may come from the publicity and the reading of the report and perhaps not enough concerned about the significance of the report for the future of missions.

In the midst of all the criticism of the Laymen's Committee in these recent days, I have been greatly comforted by the following statement from Dr. Speer bearing on this subject, taken from "Some living Issues:"

"The foreign mission movement is full of shortcomings. It

great religious and theological convictions back of it become relaxed or distorted. Its best agents realize most their inadequacy. And all of its agents are not best. But so far as it is genuine and true it will go on, and criticism will help it and not hurt it. It will sinnow and clarify, and while it may cut down the volume of support, especially the unjustified criticism that goes on within the Church and among the Christian people who ought to be supporting missions, all this will be beneficial.

The Ber. Br. T. Guthrie Spects, Brown Henorial Charob, Baltimore, Mi.

Door Dr. Openes

Your letter of the And is here and I thank you for the kindly tone of it, contrasting somewhat with occusional letters we are receiving on the same subject.

Are. Buck's resignation was not asked by the hoard nor even suggested by it. The storm which has reged about her during the entire winter was only milely augusted by the Backen spisodo. We have had a heavy file of feworable and adverse comments about her from the time "The Good Barth" was published. The Board has felt that there were neveral other ways of dealing with the matter and had been following these ways as visely so it could. Hrs. Buck found hereally, however, the center of a very unpleasant publicity. It was injurious to her as a novelist, hereaful to her as a speaker, and painful to her as a sincere Christian woman. She manted to be relieved from it and asked that the Board release her from her definite commention with it. She put it on the grounds of desiring to save the Board from embarcassment. The Board did not sak to be saved and I proposed to her that we either postpone the acceptance of her resignation or dealing it. She unyed that nothing of the port to done and that the matter be closed as simply and quietly as possible.

As far as the thoological torus is concerned I think the Board is prepared to meet it whenever it wrises in suitable form. If suppose since to
attack my of us as Secretaries, the Fourd will be ready to stand its ground.
We are not willing to have the controversy rage around a women she shans it
and is being injured by it. I think the brethres who feel we ought to refuse
to act under those conditions quietly overlook Ars. Buck. Frincipal Painy case
said that he was not willing to have his brethres simpped on his cheek. I think
we cannot afford to have the liberal element in the Church simped on Ars. Duck's
absolute If the issue were joined about Ar. Builey or synalf or Dr. Speer, we
could meet it. You could not have been in conference with Ars. Buck without
knowing that the most painful thing we could have done would have been to refuse
to accept her realignation.

So for an her criticism of the missionary enterprise is concerned, Mrs. Buck knows perfectly well that that is no part of the disensation. The Board has never showned such criticism nor refused to take it seriously. It has not even been suggested by her, and certainly never by the Board, that this was say form of the "cuberrassment" from which she board to free the Board. When here ir. Backen or any critic of the Board complained because Mrs. Buck criticised her fellow-mispionaries?

The idea that the Board has jumped because Dr. Machen has cracked the whip is almost emping. Ers. Buck to the smallest incident in Dr. Machen's

charge. The center of his attack is upon Mr. Madley and Dr. Speer and Dr. Mackey and syself. The Board does not ask to relieve any of us from the controversy. We are not women, and we are not at all averse to having the issue joined on us. Dr. Machen himself has said that he does not care what the Poard does with Mrs. Buck and he is willing to leave her out entirely. The only comment I have seen since the action of the Board from his is that he feels we should not have accepted the resignation with regret." How a Christian Board could have accepted it otherwise I do not know and I fear we cannot submit the matter to Dr. Machen's judgment. I should think the brethren would realize that the Board has made no offert to please Dr. Machen and has not done so. He is just as vexed as ever.

The truth is that the Board freed itself as far as it could possibly do from any desire to placete enybody, unless possibly Mrs. Buck herself, and it certainly freed itself from any squisting toward its Treesury and trying to protect its sources of income. I think if you had sat in the Board meeting, or if you had had opportunity to follow the whole movement, you would not be "deeply hart and ashamed." You would have been ashamed instead if the heard had insisted that Mrs. Buck must remain in the wenter of the storm of controversy for which she had no taste and which could not be averted from her by anything the Board could do. The Board is still in that controversy and is perfectly willing to be there. It is not willing to drag Mrs. Buck into it.

Pardon so long a letter, but I do not know how to say what needs to be said more briefly.

Sincerely,

Cleland B. McAfee

New York, N.Y. April 26, 1985.

Rev. Dr. Cleland B. McAfee Presbyterian Board of Foreign Missions 156 Fifth Avenue New York City.

Dear Dr. McAfee:

Since our talk last Saturday and indeed since your first letter reached me some days before, I have been thinking over the various aspects of the subjects we discussed.

The more I have thought, the more I have come to a very simple conclusion. It is that in the address which I gave at the Motel Astor, and which has since been published, and elsewhere, I have already stated my convictions as clearly as I can.

As you know, I have not for some time been taking salary, and have been in the position of a regularly appointed but self-supporting missionary. It seems to be evident, however, from the recent publicity, that the presence of my name on its list of missionaries is proving embarrassing to the Board, and after various discussions there seems no reasonable course I can take except to retire from active connection with the missionary work of the Board, and therefore I ask the Board to release me.

I do this with the utmost good will for the work and for yourself and the other members of the Board, and with deep appreciation for the Board's many kindnesses in the past.

Sincerely yours,

(signed) Pearl S. Buck.

Charles R. Erdman

THE THEOLOGICAL SEMINARY

PRINCETON, N. J.

April 7, 1933.

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Ane

My dear Robert:-

Your plan for next Tuesday seems to be wise. In speaking with members of the Presbytery, they hope that the following program can be carried out.

- 1. Allow Dr. Machen to speak at such length as he may desire in support of his overture.
- 2. Allow you to take as much time as you wish in making a statement in behalf of the Board.
 - 3. To move the previous question and vote upon the overture.
- 4. If the overture is defeated to immediately move a vote of confidence in the Board.

Last night in Philadelphia I learned that Dr. Machen is to present his exact overture to the Philadelphia Presbytery. One of the most conservative members of the Presbytery asked if I could possibly secure the statement which you are to make before our Presbytery that he might read it before the Philadelphia Presbytery at their meeting which will probably not be until early next month. (Possibly some busy our bestiant could be sent)

I am enclosing an extract from a letter writte to Dr. Stevenson by Dr. Machen a number of years ago, but it expresses what I understand to be his present attitude of mind.

Yours faithfully,

Charles R. Erdman

Robert E. Speer, D.D., New York City. FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA 419 Fourth Avenue, New York

April 19, 1933

Dr. S. G. Inman 254 Fourth Avenue New York City

Dear Guy:

I think the time has come when we ought to give real study to the question of closer relationship between your Committee and that of the Foreign Missions Conference. In a day when there is so much renewed emphasis on cooperation, there is something strikingly wrong with the picture of two organizations such as curs going calmly on their separate ways without any relationship.

I hope that this finds some sort of an echo in your mind and that you will be willing to give some consideration to it. I feel that our foreign missionary forces are now face to face with some very genuine readjustment and as we prepare ourselves for moving ahead into the future, we ought to do it not only in the most realistic way but on a basis that will give us a combined strength such as will be greatly needed in all that we undertake to do.

Cordially yours,

LESLIE B. MOSS

LBM§M

S. G. Inman COMMITTEE ON COOPERATION IN LATIN AMERICA 254 FOURTH AVENUE, NEW YORK CABLE ADDRESS "STUDENT" OFFICERS ROBERT E. SPEER CHAIRMAN R. E. DIFFENDORFER VICE-CHAIRMAN With cert E. M. BOWMAN TREASURER SAMUEL G. INMAN EXECUTIVE SECRETARY DWIGHT H. DAY
CHAIRMAN, FINANCE COMMITTEE April 20th, 1933 AND BOAT Mr. Robert E. Speer, 156 Fifth Avenue, New York City. Dear Mr. Speer: I have been following, through the newspapers, the merry little war with Dr. Machen and others and noticed that our Committee has been honored with one of his references. Our relationship to the translation and publication of Dr. Fosdick's books was that we suggested them, along with a number of others, to publishing houses in Madrid and New York for publication. The Evangelical workers had translated these and we gave these translations to the publishers without any financial responsibility whatever falling upon the Committee for them, nor any guarantee for sealing them. We of course have handled them along with hundreds of other books in our Book Department where we sell not only religious books but many others that treat of education, social and scientific questions, that is to say any book that we think a Christian worker might be interested in buying. The following books of Dr. Fosdick's have been published in this way: The Manhood of the Master - Methodist Book Concern (Personalidad del Divino Maestro)

The Meaning of Prayer - Methodist Book Concern (Significado de la Oración)

The Meaning of Faith - Daniel Jorro, Madrid (Significado de la Fé)

I am attaching for your convenience pages from the two Annual Reports where these books are mentioned.

I remember that questions have been raised in the past about the publication of these books by our Literature Committee and Dr. Orts, our Secretary for Literature, always maintains that these books were written and accepted practically universally several years before any controversy came up about Dr. Fosdick's modernism, and that these books have been used by very conservative people and in themselves contain no objectionable teachings, but on the other hand, had proved helpful to hundreds of thousands of Christians and were especially adapted to the Latin American attitude, which

Dr. R. E. S....2

as you know, is inclined to be skeptical of positions not defendable under modern conditions.

Our Committee is a clearing house for thirty boards and we have m nuscripts sent to us from workers in many communions and feel that when enough of our constituency request a certain book we should pass it on to one of the publishers of Spanish books with an expression of our judgment as to whether it would find sufficient acceptance in Evangelical circles to warrant its publication. This judgment, of course, is as to the market, and does not involve any of the boards or members of the Committee in an endorsement of the theological position, for the latter would soon send us on the rocks. As a matter of fact most all of the books that the Committee has handed on to publishers have been of marked conservative type but we assume the same attitudes as Revell or any other publisher in our selling of books, not representing in the least the type of thought in any of these. I might add that the plan suggested in the Annual Report for 1930 was never carried out.

Dr. Schell told me of the happy outcome of the meeting of the Presbytery at New Brunswick and I am rejoiced in it. I have been pestered with a number of questions about the situation of Mrs. Buck and the newspapers are giving the impression, I find, that she has already been dismissed. This is unfortunate and I hope that a way will be found to handle the matter that will not let people feel that such a fine character has no place in our missionary program.

We have received quite prompt replies from the Boards concerning our inquiry concerning whether they are contemplating withdrawing from any fields. Most of them say that they do not intend to withdraw from major fields but all are cutting very drastically. They all seem to be glad that we propose to make an inquiry as to what cooperative arrangements might be made. I have not been able yet to get any very fundamental suggestions from Browning and Stuntz and I am a little at a loss about the next step to take. I should like to talk over the matter with you at some convenient time.

I will be glad to answer Mr. Austin. I am not sure that we ought to encourage him to organize a branch of our "Friends of Spain" in Canada. I think Mr. Austin's experiences with our missionary work have not been all together clear to me in recent years and probably we ought to suggest to him that the best way to help would be to secure members for the central organization, in New York. We of course can furnish him Dr. Orts' letters and other information which we trust will begin to flow in from Dr. Orts soon. We had word that he arrived all right in Madrid.

I am enclosing a copy of a letter from Mr. Leslie Moss. I would like to know what you think about this question. So far as I am personally concerned I would, of course, be glad to see any rearrangement which would really promote an enlarged and more vigorous cooperative effort. I have felt that, as many of the members of the Committee have said to me, our simplified organization, with a group of boards that are interested in one field and that have more or less a common attitude toward cooperation, has given us the opportunity of doing more effective work than some larger and more diffused committees have found it possible to do. We want to do whatever will advance the Kingdom but not to move Affectionately, simply for the purpose of keeping in motion.

As ever,

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 FIFTH AVENUE, NEW YORK
February

February 9, 1933

MEMORANDUM

FROM CLELAND B. MCAFEE

TO DR. SPEER

The Overture as a whole seems to me utterly vague. The first point involves a calculation that no one could possibly make regarding anybody else. Attention should be called in connection with the second point that the Candidate Secretary of the Board does not in any way determine appointments to the field. That would be no defense for a faulty Candidate Secretary, but one can go on to say that the Board now follows the practice suggested. The third point seems to me equally indefinite. No one has suggested anywhere the contrast which is there safeguarded. And I think we ought to make it plain that we have never shown any willingness to make common cause with any other gospel but that of Christ crucified, resurrected and ascended. Probably the Board itself is more keenly alive to the fourth item than anyone in the General Assembly.

I am glad that this is all you have to meet when you go to the Presbytery, and I think you can take all the edge off Dr. Machin's Overture.

mu J. Hannsche THE PRESBYTERIAN MAGAZINE THE OFFICIAL MONTHLY PUBLICATION PRESBYTERIAN CHURCH IN THE U. S. A. 156 FIFTH AVENUE WILLIAM THOMSON HANZSCHE, D.D. EDITOR AND PUBLISHER NEW YORK January 26, 1933. Dr. Robert E. Speer, Board of Foreign Missions, 156 Fifth Avenue, New York City. Dear Dr. Speer: At the Presbytery of New Brunswick, in its meeting at Dutch Neck last Tuesday, Dr. J. Gresham Machen brought before the Presbytery a proposed overture strongly condemning the Board of Foreign Missions, its staff members and missionaries, as being untrue to the historic doctrines of the Presbyterian Church. I was not able to get down everything he said, but I did take down three definite statements which Dr. Machen made in his address before the Presbytery. These were "I do not believe the Board is proclaiming in any clear cut way the Gospel of Jesus Christ"; "The Board is not true to the traditional faith"; "The next General Assembly should be ordered to elect to the Board only such people as fit the necessary standards of doctrine." I am enclosing a letter which I wrote to Dr. Erdman explaining the action which took place at Presbytery. Unfortunately, Dr. Erdman was not present at the time. The Presbytery by action has officially invited you to be present at its next meeting. I might personally add that I believe it your duty to be present to hear and answer those charges made by Dr. Machen, and which compel Presbytery to bring before its session, in your presence, these charges. My resolution, which Presbytery adopted, also requires Dr. Machen to send through the Stated Clerk a mimeograph copy of these charges to every member of the Board of Foreign Missions; so that the charges will be in your hands before the meeting of Presbytery. This meeting will be held in Trenton, probably in my church, on Tuesday, April 11. This will probably mean the readjustment of your schedule; but I believe it is absolutely necessary for you to be there. If it is not possible for you to be there, we shall have to call a special meeting either before or just after the meeting on the 11th of April. We shall have a much larger representation at the regular meeting on April 11 than we could have at a special meeting. Therefore, if there is any possibility of your doing so, your attendance on the 11th of April is most imperative.

If there is any other information which you want me to give you, please let me know.

With personal regards,

Sincerely/yours,

William Thomson Hanzsche

Editor

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Dr.Charles R.Erdman, Princeton, N.J.

Dear Dr. Erdman:

In the Presbytery of New Brunswick yesterday afternoon Dr. Gresham Machen brought serious and grave charges against the Board of Foreign Missions and missionaries of the Board in the form of an overture to the General Assembly asking for greater care in electing Board members who were true to the traditional faith, as he sees it, and implying that members of the board in general, missionaries of the Board in general, and Mrs. Pearl Buck in particular, officers of the Board in general, and the candidate secretary in particular, were not true to the historic faith of their church.

I took down two of his verbal statements verbatim. One was: "I don't believe the Board is proclaiming in any clear cut way the Gospel of Jesus Christ." The other was: "The next General Assembly should be instructed to elect to the Board only such people as fit the necessary standards."-the implications being that those elected by previous Assemblies do not fit the standards.

As many of the leading men had left Presbytery, for the matter was brought up after lunch, it was obviously not the time or place to discuss the issue, and there was not enough strength present to table it. I therefore moved that the senior secretary of the Board, Dr. Robert E. Speer, be invited to be present (you, the president of the Board will be present anyway as a member of Presbytery) to hear and answer the charges. This will be the special order of the day at the April meeting, April IIth. I trust that Dr. Speer can be present. If it is utterly impossible for him to be present on that day, we shall insist on a special meeting of Presbytery on the day nearest to April IIth that suits Dr. Speer.

Personally I believe this to be the best way to meet this issue-openly, frankly, courageously. I have no doubt that you and Dr. Speer can control the vote of the majority of Presbytery. If Dr. Machen's proposed overture is overruled, we have defeated him in his own Presbytery and officially silenced him. If he then insists on attacking the Board we can prefer charges against him.

With warm personal regards, believe me Fraternally yours,

Try 30, 32

PEARL BUCK'S FOES LOSE MISSION FIGHT

Fundamentalists Defeated as Presbyterian Assembly Votes Confidence in Foreign Board.

'UNDERMINING' IS CHARGED

Defeated Group Starts Organ-Izing its Own Mission Board of 'Bible-Bellevers.'

COLUMBUS, May 27 (P).—The militant fundamentalist faction of the Presbyterian Church in the United States suffered a stinging defeat in the General Assembly today, when an overwhelming vote of confidence was given to the church's Board of Foreign Missions. By a rising vote of at least five to one, the assembly accepted the majority report of its foreign missions committee against a minority report presented by two members. The horard has been the focal point of attack of the uitra-fundamentalists, headed by the Rev. Dr. J. Greshman Machen of Philadeliwith having "modernist tendencies" in its handling of the case of Mrs. Pearl Buck, author am former missionary.

With today's uitumph, church leaders were the extreme fundamentalists definitely was disposed of so far as this assembly was concerned.

Division on Doctrine Support.

The committee, in a reaffirmation of confidence in the actions of the board, recommended a "vote to eupport it."

The minority report contended that the hoard's actions had resulted in undermining the confidence of the church. The Rev. Roy E. Vail of Detroit, rising to the decretary, Dr. Robert E. Sperrure to the strict doctrinal teachings of the church. But Peter Stam Jr. of Philadelphia, who read the minority report, and the Rev. Robert S. Marsden of Middellown, Pa., who seconded it, seprend feeling of dissatisfaction.

Attacking the board in the strict doctrinal teachings are sellenged filled that there was a "wide spread feeling of dissatisfaction."

Attacking the board in the strict doctrinal teachings are completed with regretation of the Buck case accepted "with results of the board."

"It should have been with regret that she went astray," he said, "not regret that she resignation of the Buck case accepted with repared by Dr. Machen in which books and articles written by Mrs. Buck were described as placing her has position "in conflict with Christian teachings."

Missionary Restriction Rejected.

Mrs. Buck recently expressed her-

In a position "in conflict with Christian teachings."

Missionary Restriction Rejected, Mrs. Buck recently expressed herself for a "creedless faith," and, criticizing some theological ideas as "auperstition," she also attacked some missionaries. Those who opposed these views asserted they were unorthodox, and soon afterward Mrs. Buck resigned as a missionary to China for the Preshyterian Che. Buck resigned as a missionary of China for the Preshyterian Che. Buck resigned as a missionary of China for the Preshyterian Che. Buck personal from the board's handling of the case of Mrs. Buck, Dr. Speer said: "The nord has sought to act in a microyame with the dignity, sobriety and honor of the assembly Administering what was considered the final blow to the extreme fundamentalists in their efforts to gain action against the board looking to possible changes in personnel, the assembly adopted in the committee's report a recommendation of no action on the so-called "Machen overture."

The overture, presented by the reshyteries of Philadelphia and Aberdeen, S. D., In effect, declared for enlisting only committed to Scriptures.

Call for "Bihle-Believing" Board.

Call for "Bihle-Believing" Board.
The Rev. Dr. H. McAllister Griffiths of Philadelphia, militant Fundamentalist and foe of the Board of Foreign Missions as now constituted, announced after the vote that "a new board will be organized by Bible-believing Christians to promote truly biblical and truly Presbyterian mission work."
"In viaw of the action of the General Assembly of the Presbyterian Church in the United States of America resisting the movement for reform of the Board of Foreign Missions," he said that bis faction believed such action was "Hilley Dr. Griffiths To analysis and the Charles of the State of the "tentative board," and that twenty men and five when had consented to be members of the "tentative board," and that a meeting for organization "will probably be held in Philadelphia" in June.

He announced that the new board would say:

in June. He announced that the new board would say:
"If you believe the Bible to be the word of God and desire to act on that belief, we pledge our faith, so far as it is humanly possible, that not a dollar of your contributions shall go for the propagation of modernism and every dollar of it will be used for the propagation of the Goapel of Christ as it is taught in Holy Scripture and is so gloriusly summarized in the Westminster Confession of Faith."

in Holy Scripture and is so gioricustly summarized in the Westminster Confession of Fatth."

Church Union Step Authorized.

The assembly adopted a resolution authorizing the Department of
Church Cooperation and Union to
confer with representatives of the
General Assembly of the Presbyterian Church in the United States
with a view to determining the possibility of enacting constitutional
amendments in each church making it possible for ministers serving
churches composed of membership
from both churches to hold memberships in both presbyterles.
Reaffirmation of "unaftered opposition" to repeal of the Eighsenth Amendment was recommended to the assembly by its
committee on social welfare.

In presenting the report, the Rev
Dr. Harry L. Reed, president of
Auburn (N. Y.) Seminary, said
that "we believe enforcement—not
repeal—is the solution of the problem."
four moving pictures and the advertising of them constitute a antional scandal" and that "many
of our moving pictures and the advertising of them constitute antional scandal" and that "many of
the mornoic magazines and hook
displayed at news stands constitute
menace to the minds and morals
of our youth."

The committee recommended that
the Assembly go on record urging

for the purpose of resisting invasion."

New Hymn Book Adopted.

A naw hymn hook for next year was accepted by the assembly, but church leaders said that this need not disturb those who like old favorites because "all the singable ones are left."

There are, for example, "Rock of Agea," "Nearer, My God to Thee," and "Jesus, Saviour, Pilot Me" all, they pointed out, old favorites. But many of those on which congregations never seemed quite shie to get together described ss the "unsingable" songs have heen dropped, including "A Voice hy Jordan's Shore" and "All Glory, Laud and Honor,"

Mrs. Buck to Sail for Orient.

Laud and Honor."

Mrs. Buck to Sall for Orient.
ITHACA, N. Y., May 27 CP.—
Pearl S. Buck, author of "The
Good Earth" and "Sons." novels
of Chinese life, will return to the
Far East early in June, salling with
her husband, J. Lossing Buck, and
their daughter, Janice, acon after
Mr. Buck receives a degree of
philosophy in the Department of
Rural Social Organization at
C. During her residence here since
last Senjember, Mrs. Buck, who received a master's degree from the
university in 1925, has carried on
research in the Cornell library into
literature concerning China.

May 20, 1933

Dr. Robert E. Speer, 156 Fifth Avenue, New York, N. Y.

My dear Robert, -

I have received from Dr. Wilbur M. Smith of Coatesville, Pa., copies of his letters to you of November 14th, 1932, and May 12th, 1933, together with a letter addressed to Rev. William T. Kruse, Stated Clerk, Media, Pa. I have read these carefully but I won't undertake to reply to them in any way. It would be useless, I think, to attempt to argue with Dr. Smith.

His statement in the third and fourth paragraphs of the letter of May 12th is simply and grossly untrue. I would be troubled beyond measure if I thought "The Report robbed the Lord Jesus Christ of all His glory and the cross of its power," or if it in any way detracted from either of these. I purposely began my article in the Missionary Review of the World by intimating that I did not in any degree surrender the basis laid down as the motice and aim for foreign missions in our Presbyterian Church, and I adhere firmly to that.

I have never thought of myself as a pronounced modernist or liberal. My understanding has been, however, that the resbyterian Church does expect and encourage its members to be independent in their thinking, and my hope would be that we may gain a still larger degree of catholicity in the church with the desire and purpose of making it yet more attractive, especially to our younger people. It is not possible, is it, that Dr. Smith and others like him represent any very large element in the Presbyterian Church? It would be a good thing, I think, if this group would give some earnest thought to Paul's declaration, "If any man have not the spirit of Christ, he is none of His." I should like to believe that I more or less represent the average layman in the church, and I think the average layman's point of view certainly ought to be represented in the Board.

I have been am Elder in the Presbyterian Church for forty five years and you know something of what my record has been. I hope it will withstand whatever Dr. Smith and others who think

as he does may say or think regarding me. Perhaps it is not without significance that two of my sons went into the Presbyterian ministry and that two of them became missionaries of our Board, not to speak of the fact that my other two sons are Christian men, my oldest son being an Elder in the same church with myself.

I was brought up on the Shorter Catechism and there was a time when I could give the correct answers without missing a word to the one hundred three questions which are presented in that marvelous compendium of religious truth. Indeed, I think with very little trouble I could repeat much of what is contained in that catechism to-day. My father before me was a Presbyterian Elder and back in my home in the North of Ireland as a child, a part of our Sunday afternoon experience occasionally was to have the whole family of nine children brought together for a time to be examined in the Shorter Catechism. My father or mother would ask the questions and the younger children would answer tham as far as they could, and then the older ones would take them up and go on through to the end. My whole religious thought and life have been permeated by the teaching of that catechism.

Of course I believe in Jesus Christ as the Son of God and that in a very different sense in which you and I are sons of God. I believe in His atoning death on the cross for sinners and I believe that He rose again from the dead on the third day. My whole religious thought and life and Christian activity have been based upon these truths, but it is not necessary, is it, that one should be continually repeating such statements? There are people who revel in doctrinal studies and discussions. This never had any great I have always been much more concerned about how to appeal for me. live the teachings of Jesus and follow His example than to spend energy and effort in discussing these things. In this connection, I think one of the most beautiful things that was said at the memorial service for dear Dr. Alexander was that "He quarreled with no man's faith but he held firmly to his own." I wish I might be found worthy even in some small measure to have that said of me.

Laymen's Foreign Missions Inquiry Commission would subscribe to the beliefs referred to in the previous paragraph. Dr. Hocking spoke in Montclair about two weeks ago on the subject of "Religion in a Changing World," and when opportunity came to ask questions I asked him to please tell us what significance he thought the death of Christ had in relation to all that he had been saying. I think he was glad to have the question asked. In answering it he said that much of what he had been saying heretofore was drawn from his own experience and that he would answer this question out of his own experience. He took several minutes to elaborate his answer.

His first few sentences were simply these, that as a boy of twelve, brought up in the Methodist Church, he was taught and he

believed that Jesus Christ died for him personally but in later years as he thought more upon this subject, he felt that it was presumptous in him to believe that when Jesus died on the cross he was thinking of him particularly. He believed that He died on the cross to save all mankind, in which he was included. I may not be giving you his exact language, I am certainly giving you his thought.

Who ever dreamt that this Laymen's Foreign Missions Inquiry would stir up so much controversy? You know how it all came about, how I came into it, and how closely I worked with you and tried to keep you informed about its development. We endcavored to get Dr. Finney, Judge Loomis of Omaha, and other people whom you recommended, on the Commission, and I am sure we would have had Dr. McAfee, had he not become a Secretary of cur Board, and you remember that we did ask him to be the liaison between the fact finders and the missionary group in India. Furthermore, we did try to secure Mrs. Nicholson. I still cannot comprehend how a piece of work conceived and carried through with such fine spirit and intelligence and with the earnest purpose to promote the missionary cause/in the end fail of having most valuable results.

My dear Robert, as far as you yourself are concerned, let me say that while I may not always see eye to eye with you, I have the greatest respect and admiration for you, and no difference of opinion could affect my love for you. I am very proud indeed to think that I am included in your circle of friends. Need I add how greatly I sympathize with you in all that you have to meet in these days. I shall be praying constantly for you and the cause which we love. May I bring to your mind Faul's great statement, "I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day," and the second and fourth stanzas of the Portuguese Hymn.

whatever may be the result of all this discussion, my interest in the missionary cause will continue. That, too, began in my boyhood home.

Yours very sincerely,

Signed Jas. M. Speers.

I think you dill be all to find the article. 'My recollection is that his position was stated there as a itier post millenium or premillenium but a millenium. I do not have these issues before me at post all but I had the April issue, in which Dr. Machen's accument be one the presentery of New Branswick is presented. There is a brief of a reset to the mater of hich does not represent all that Pr. Taken said. He recognized there that Paul had another the Therealonians to turn to God from ideas and to that for Hi. Son from heaven, but he had that this was the catastrophic and, that we did not need to concern ourselves bout he Kingdom of God now, but he never mention de the millenium at all. As for as one could make out, the was not to he my Kingdom of Tod on earth but a latter role of God when everything is ended by the catastrophic of Tod on earth but a latter role of God when

I till an doubtful at to the riscon of our saving anything to tentrow resall character to the hurch. Dr. Nowell anthon to print he statement to the New Truns ack Procheter, a mich I sent ou, but I still thing it is host for us to go on quietly. No doubt ther will be sany the will he a ved by Pr. Machen's criticism, but the overwhelming body of the Church will a local to the A sently and to the Foreign hission Cause of the A really.

"In quietness and confidence shall be your strongth,"

Another mail has just come in bringing the July issue of "Christi mity Today." You all be receiving this and it tells all that a know regarding the proposed ne mission board.

with on reord,

Fvor Alectionately ours,

10 26.

Dictated but not read

I think you will be able to find the article. My recollection i that his position was stated there as neither post-millenium or pre-millenium but a-millenium. I do not have these issues before me at present but I have the April issue, in hich Dr. Machen's argument before the Bresbytery of New Brunswick is presented. is a brief reference to the matter which does not represent all that Dr. "achen said. He recognized there that Paul had taught the Thessalonians to turn to God from idols and to wait for His Son from heaven, but he held that this was the catastrophic end, that we did not need to concern ourselves bout the Kingdom of God now, but he never mentioned the millenium at all. As far as one could make out, there was not to be any Kingdom of God on earth but only the rule of God then everything is ended by the catastrophic return of Christ.

I still am doubtful as to the wisdom of our saving anything & a controversial character to the Church. Dr. McDowell wants me to print the statement to the New Brunswick Prombytery, which I sent you, but I still think it is best for us to go on quietly. No doubt there will be many who will be moved by Dr. Machen's criticism, but the overwhelming body of the Church will be loval to the Assembly and to the Foreign Mission Cause of the Assembly.

"In quietness and confidence shall be your strength."

Another mail has just come in bringing the July issue of "Christianity You will be receiving this and it tells all that we know rejarding the proposed new mission board.

With warm re ard,

Fver affectionately curs,

LAS:C.

Dictated but not read

The President of the Board presented a communication from the Session of the First Presbyterian Church of Pittsburgh, under date of March 16,1933, in which certain information was requested at the hands of the Board. President Erdman was authorized to answer the communication in the name of the Board, thanking the Session of the Church for its assurance of interest in and loyalty to the missionary work of the Presbyterian Church and advising the Session, in answer to its inquiries, that the Board was not in any way responsible for the Report of the Laymen's Inquiry in Foreign Missions and that at its earliest opportunity, after the release of the Report of the Laymen's Inquiry, the Board had formally reaffirmed its unbroken allegiance to the evangelical standards of the Church , had set forth its position with regard to the Report and had given widespread publicity And, further, that the Board had committed to to such action. certain of its Standing Committees various sections of the Report of the Laymen's Inquiry for detailed consideration and that, at a subsequent meeting of the Board, the Committee on Policy and Methods (composed in part of the Chairmen of the various Standing Committees) had presented to the Board a report to the effect that chapters 1 to 4 in the Report of the Laymen's Inquiry were not in accord with the standards and purpose of the Board, as set forth in its historic aim as expressed in the Manual, and that the Board reaffirmed its loyalty to the standards of the Church and its maintenance of the absolute finality, sufficiency and universality of the Gospel of Christ, which report of its Committee on Policy and Methods was unanimously adopted by the Board.

The President of the Board was also authorized to inform the Session of the First Church of Pittsburgh, in response to its inquiry of the full facts regarding Mrs. Pearl S. Buck and her relations to the Board.

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

FOREIGN DEPARTMENT

ROBERT E. SPEER
ARTHUR J. BROWN
GEORGE T. SCOTT
MRS. CHARLES K. ROYS
W. REGINALD WHEELER
MISS IRENE SHEPPARD

156 FIFTH AVENUE NEW YORK

April 22,1929

Professor J. Gresham Machen, D.D., Box A. Princeton, New Jersey.

My dear Dr. Machen,

I have already acknowledged the receipt of your letter of April 12, 1929, with your accompanying paper entitled "Can Evangelical Christians Support our Foreign Board?"which you asked me to examine and criticize in order that if it contained anything "untrue or unjust" you might correct it. You courteously added that you would be grateful for any assistance that I might render to this end. I am very glad to respond and to try to help you to an affirmative answer to the question of your paper. I believe that my own Christian convictions are not less evangelical than yours and I believe that our foreign missionary work and workers are also truly evangelical. If I were not convinced of both of these things I should not be associated with our Foreign Board or with the Presbyterian Church. And I use the word evangelical, as will appear, in its plain and honest sense of fidelity to the full Scriptural warrant and content of the Gospel.

I will try first to indicate particular points in your paper which appear to me to be "untrue or unjust" and then I shall speak of the paper as a whole.

1. Your contrast and implied antagonism between the "humanitarian service" of the Board and "propagating the Gospel of Jesus Christ as it is contained in the whole Word of God" appears to me to be unjust and untrue and unscriptural. It is of course possible to divide the first from the second but not the second from the first. The Gospel includes human service. The New Testament is full of that principle. It insists on such service as one of the evidences and fruits of fidelity to the Gospel. Furthermore, it is by the expression of the Gospel in deeds as well as in words that the Gospel was preached and is ever to be preached. Indeed in many languages there were no words which had the significance of the English or Greek words embodying the truths of the Gospel and in these languages old words had to be taken and given a new content by life, as the Incarnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body of human service and any one who is desirous of doing such work can not find any better opportunity for it than here, but our Board has always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed my own convictions on this point again and again. One quotation from "Missionary Principles and Practice" (1902) will suffice: "In all use of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining aim must be evangelistic. Such work is useful as securing friendship,

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removing prejudice, representing the helpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him as Saviour and Lord, the source of all life and hope, and as relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the sickness and suffering of the world. Times of critical need may occur, as in grear famines and pestilence, when a broad liberty of action must be recognized; but in general, the aim of our philanthropic work should be to contribute directly to the preaching of the gospel, the establishment of the Christian Church, and to the fostering of that Christian spirit which will provide through the native Church which is growing up and through the people themselves, the salutary fruits of Christianity in philan thropy and humanitarian effort. As a missionary method, philanthropic work should ordinarily be limited, therefore, by the possibility of its evangelistic utilization A small development of such work contributing powerfully in the and influence. direction indicated is better than a large development of but feeble or indirect I think it is an error in your paper and in all your evangelistic influence." books that you do not adequately recognize and set forth the full doctrine of the Scripture, namely, that the Gospel is to be preached not by word only but also and not less or less fundamentally by deeds of love and mercy. And thus preached by word and deed by our Presbyterian Church's Missions true fruitage has followed. Converts have been won and churches have been established as numerous and of as true New Testament character as have resulted from the work of any other missions. You are invited to make any comparison you please, including the undenominational Missions which you have sometimes praised for what you regarded as their superior doctrinal fidelity.

2. It is not for me to presume to defend the General Assembly and the Church at large against your expressions of distrust or your intimations that the Church and the Assembly are not really evangelical. I believe that our Church is evangelical. I wish with you that it were better instructed in the doctrine and more animated by the Spirit of the Gospel but I believe that it is officially and really a truly evangelical Church and I believe too that the Foreign Board has not lost its confidence. There are, of course, individuals, like yourself, who feel and express distrust, but I believe you and they are mistaken in this and that the Church is warmly and evangelically loyal both to the Gospel and to the Board and the cause which it represents.

Perhaps I should say a word regarding the footnote referring to the General Assembly in 1927 when, against my reluctance and protest, I was made Moderator. As to my action in connection with Judicial Case No. 1, I erred in unw_ittingly failing to note and prevent the voting of members of New York Synod on either side of the question, to the extent to which any of them did vote. These were not, however, the only votes illegally cast. And there were other and graver errors antecedent to these for which I was not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over but if this matter is to be brought forward the whole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the Assembly unanimously sustained my position.

I note your depreciation of the worth of any endorsement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand Rapids in 1924 adopted on recommendation of the Standing Committee on Foreign issions of which Dr. MacLennan was Chairman and Dr. Robert Dick Wilson was a member, with regard to union and cooperative enterprises, the selection of missionary candidates, the use of schools and hospitals and the proclamation of the Gospel, which, however, the Committee did not feel bound to describe

and define. These were four of the resolutions:

"That while maintaining loyally the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Missionary Work the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing such withdraw from further participation.

"That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field, and that they be requested to continue to exercise the most scrupulous care in this regard.

"That we rejoice in all the courage in which in home and Church, in hospital and school, by word and by the printed page, Christ has been preached to men, and we assure the Missionaries and native Churches of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for whose evangelization we are responsible.

"That in this hour when the world's need of Christ is so manifest and desperate, when the opportunities are so great, and new doors of entrance are opened into lands like Afghanistan, which have been hitherto closed, when young men and women are offering themselves freely for service, when our Missionaries and Churches with which they are uniting are eager for a great advance, when the problems of men and of nations and of races cry out, consciously or unconsciously, for Christ as their only solution, when the experience of the past year has revealed anew to the Church the adequate resources which are available to faith and love through the grace of God, this Assembly here and now dedicates itself and calls upon the Church to consecrate herself afresh to a new obedience to the last command of our glorified Lord and to a full acceptance of His Leadership in the supreme task of making the Gospel known to all mankind and of establishing His Kingdom over all the earth."

You describe the impression which you say is made upon the minds of Princeton Seminary students by their conferences with representatives of our Foreign Board. The two representatives of our Board with whom the students have most contact are members of the faculty of Princeton Seminary and the full evangelical loyalty of their personal convictions has, I think not been questioned. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted throughout the Church. As to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discouragement of a single Princeton Seminary student because The only specific case which you cite, of the young of doctrinal convictions. man recently who had been working in the Continuing Presbyterian Church in Canada, met with no discouragement whatever. He was a most desirable candidate and was at once and joyfully appointed.

The men wanted for foreign missions are men who firmly believe and who know

and have expressed the Gospel of the New Testament, who are able and ready to go out to preach by word and life "the glorious Gospel of the blessed God" in the fulness of its New Testament meaning. So far from discouraging such men, the Board is eagerly seeking for them. And when they are found they are counselled to stand forth in the Scriptural faith and to go forth to proclaim the message of the Gospel in all their life and work and teaching. You say there is no clear evidence of this. On the other hand I think there is clear evidence in the instructions given in the annual conference with new missionaries and otherwise. For a single example I refer you to Dr. Alexander's sermon at the Post War Conference of the Board and all the missions, entitled "The Gospel of Paul."

You say that your impression of misgiving and distrust is strengthened by the blank which is sent to those whose names the candidate for missionary appointment gives as references, and you single out for criticism from the fifty items of character and equipment which are mentioned these three- "tolerance of the point of view of others," "desire to progress in spiritual truth" and "sanity" explained as "absence of tendency to extreme views." Surely you cannot mean to imply that these are undesirable qualities in Christian missionaries. to be sure, limits to toleration, just as to some other virtues, and it is not always easy to first those limits. In your book on "The Origin of Paul's Religion" you carry as a whole with great urbanity, the limits of tolerance of the point of view of others far beyond the point where anyone would dream of carrying them in cooperation in missionary service, but there would be nothing but pure separate individualism, as you have recognized in your books, if we were not prepared to work together within the evangelical fellowship in tolerance of the point of view of others. The question of the blank, as Mr. Hadley pointed out to you, covers And this Charles Hodge defended and advocated at the meeting of simply that. the Evangelical Alliance in New York in 1873 and Dr. Patton has nobly set forth in "Fundamental Christianity" and Dr. E. D. Warfield has emphasized in his Minority Report to the General Assembly of 1928 when referring to our troubles at Princeton Seminary, he says, "In my judgment the root and ground of the difficulties are embodied in personalities, and so far as they are not embodied in personalities, they are embodied in the lack of that tolerance which we so strongly claim for ourselves and so generally deny to others." The question on the reference blank involves no more and nothing different from this - the ability of Christian men who hold the evangelical convictions of our Church to work together in harmony and good will and mutal tolerance.

And as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." "Long for the spiritual mind which is without guile that ye may grow thereby unto salvation." "To walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God." And how many more passages! It is men and women who long and strive for the fulfilment of these possibilities in their own lives who are wanted in Christian service at home and abroad.

And "sanity" meaning "absence of tendency to extreme views". Certainly
the opposite of these qualities is not desirable. How carefully in your books clo
you guard against certain extreme regarding the millennial hope, regarding mysticism, regarding extreme intellectualism and extreme experimentalism, and many
others! And how earnestly Paul counsels men: "Let your moderation, your forbearance be known unto all men." "God gave us a spirit of power and love and of a
sound mind". "Soberness" is one of his emphasized virtues and Peter, too. "Be
ye therefore sober and watch unto prayer." "Wherefore girding up the loins of
your mind, be sober and set your hope perfectly on the grace that is to be

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brought unto you at the revelation of Jesus Christ." This is true sanity, the sanity desired in missionaries. (Cf. Gal. V.23, II Peter I.6)

To twist these simple and reasonable and wise questions and to freight them with suspicion is an untrue and unjust note in your paper.

5. You say that in the "Candidate Reference Blank" "there is not one word to determine the candidates intellectual attainments aspver against his intellectual capacity; there is not one word to determine his knowledge of the contents of the Gospel." That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained candidates by their Presbyteries which are reported to the Board. (Frequent actions of the General Assembly have dealt with this matter of the functions of Mission Boards and Presbyteries in this regard. The question as respects the Foreign Board was passed upon by the Board and by the General Assembly in 1902 and 1905 when Dr. Patton and Dr. Robert Russell Booth and Dr. John Fox were particularly concerned in the decisions reached, and in 1893, 1910 and 1921.) (2) By the three questions to which most space is given and which are deemed the most important questions on the "Candidate Reference Blank," namely, "Would you recommend appointment?" "If not, what would seem to be the weak points or faults which in your judgment should disqualify the applicant from foreign mission work?" "Unhampered by any questions, please state frankly your own opinion as to the general fitness of the candidate for the work of a foreign missionary?" (3) By the inclusion in the Personal Application Blank filled out by every layman and woman candidate of the four Constitutional questions propounded by Presbyteries to candidates for ordination. (4) By the following questions:

"Of what church are you a member? When did you join? Where? (A letter from the Session of your Church is requested, stating that you are in good and regular standing.)

"What is your habit in devotional Bible study and prayer?"

"Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?'

" Is it your purpose to make this the chief aim of your missionary service, no matter what special duties may be assigned to you?"

(5) By requiring from every candidate, ordained and unordained a separate letter. The requirement is thus expressed on all application blanks:

"WRITE A SEPARATE LETTER giving in brief: (a) A sketch of your life; (b) Your Christian development and experience: (c) Your motives in seeking missionary appointment; (d) The content of your Christian Message."

As explaining what is involved the following statement is sent to every candidate, who is not under care and examination of a Presbytery.

"The Content of your Christian Message.

This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address, or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth

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And note the place of these questions and their relationship to other questions in the blank. "Tolerance of the point of view of others" is part of the eighth general subject. "Teamwork qualities." Four are mentioned as follows: "a. Tact. b. Tolerance of the point of view of others. c. Self-control. d. Flexibility. (Subordination when best of one's own ambitions and preferences.)" The tenth subject of inquiry is "Spiritual Qualities" and the subheads are: "a. Christian character. b.Vital religious experience. c. Spiritual influence on others." The eleventh subject is "Promise of Development in the Christian life" and the subheads are "a. Desire to progress in spiritual truth. b. Eagerness for Christian service. c. Sanity. (Absence of tendency to extreme views)". Then follow questions as to the experience of the candidate in various forms of practical work and Christian service.

here, and will naturally include your idea of God, Jesus Christ, the Holy Spirit, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

In a fret Die gener Possibly you may never have seen this last statement. It has been in use since

In the light of these statements I think your criticism of the blanks is untrue and unjust.

You criticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) own opinions," and you are dissatisfied with Mr. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even though there may be differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there were three strong personalities - Dr. Nevius, Dr. Mateer and Dr. Corbett. men were wide apart in their opinions as to missioary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Mr. Hadley was right in interpreting this question in this sense, as raising not the issue of evangelical theological views, which are the expected basis of missionary appointment, but "the question of temperament and ability to work in fullest harmony with people in the small group which is usually found in a mission station."

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The question on the application blank is an old, old question. It has been used from time immemorial. Ever since
It has never had any reference to theological views. They are covered, as I have pointed out, in other ways.

You criticize also the two questions which emphasize the "paramount duty" and "the chief aim" of each missionary "to make Jesus Christ known as Saviour, Lord and Master." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them will set the spiritual, evangelistic purpose in the first place and, as the Board's Manual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this statement of the missionary aim but I would refer here, though I shall refer again also to this, to your statement that the use in these questions of the terms "Saviour", "Lord" and "Master" is "studiedly vague". That statement is both untrue and unjust. It is the kind of statement regarding your Christian brethren which both the Scripture and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "Master", and my associates use them and they are used by the Board in these questions in the same sense, in the full sense, in the sincere and explicit sense in which they are used in the Gospels in the Book of Acts, in the Epistles and in the Revelation - in that sense and in no other. If you think that they are not adequate or that they are "studiedly vague" your controversy is with the New Testament whose meaning and authority in this and in all things I unreservedly accept and with whose very words I am

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content.

8. You refer to the fact that on May 8, 1928, "no less than six out of fourteen ministerial members of the National Board and five out of fifteen ministerial members of the Foreign Board were signers of the "Auburn Affirmation" and that four of the five in the case of the Foreign Board are still members of the Board and that Mr. Hadley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he had not become a secretary of the Board. If I were a minister I would not have signed the "Auburn Affirmation". Nor would I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Scripture."

I have, however, just re-read the "Affirmation" and note the following positive declarations:

"We affirm and declare our acceptance of the Westminster Confession of Faith, as we did at our ordinations, as containing the system of doctrine taught in the Holy Scriptures. We sincerely hold and earnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Presbyterian Church in the United States of America, of which we are loyal ministers.

"We all hold most earnestly to these great facts and doctrines (i.e., the inspiration of the Bible, and the Incarnation, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jes s Christ was God manifest in the flesh; that God was in Christ, reconciling the world unto Himself, and through Him we have our redemption; that having died for our sins He rose from the dead and is our everlasting Saviour; that in His earthly ministry He wrought many mighty works, and by His vacarious death and unfailing presence He is able to save to the uttermost."

In their positive affirmation surely these men are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

The second part of your paper is devoted to my "utterances" as a "cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons I have been associated with the foreign mission work of our to self defense. Church in our Board for thirty eight years. I came into its service when you Jeans old. I have tried to serve it faithfully and efficiently. / It is with a sense of shame and humiliation that I must vindicate my honesty and sincerity as a Christian. I think that there are not many who will require it. At moments I am inclined to refuse to attempt it. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need much concern us, and you and I are both clearly known to Him. again one is glad of the opportunity to bear his Christian witness to our glorious Lord and His Gospel and to seek to relieve the foreign mission cause, to which long ago I gave my whole life from the suspicions and distrust which you think my utterances have brought upon it.

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personal advent. He believes that it is God alone who through Christ saves men, not by their characters, nor by any works of righteousness which they can do, but by his own grace through the death and life of His dear Son. As to the Bible, he accepts the doctrine of the Westminster Confession and regards its authority as supreme, not in faith only but also in the practice, conduct and relations of men. I am afraid this may seem to many very antiquated and unmodern, and the writer must be prepared to accept whatever limitations of value in the modern mind such views set upon his judgment as to the doctrinal limits of tolerance and the doctrinal basis of cooperation."

As to our Lord, I spoke fully and definitely in the Moderator's sermon at the General Assembly in 1928. I am no theologian and I did not and cannot speak in terms of systematized theology (which I respect and believe to be necessary) but I believe in the Saviour and His glory and His reclaiming work as deeply and truly and lovingly as you can believe in Him. I tried to say this at the Assembly in Tulsa. These were some of the words I used:

"There is nothing good or great that we will not say about Jesus. There is no claim that we will not make for There is naught that we can say about God that we will not say also about Jesus, 'the Son of His love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first born of all creation; for in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through Him, and unto Him; and He is above all things. and in Him all things consist. And He is the head of the body the Church: who is the beginning, the firstborn from the dead; that in all things He might have the preeminence. For it was the good pleasure of the Father that in Him should all the fulness dwell; and through Him to reconcile all things unto Himself, having made peace through the blood of His cross: through Him, I say, whether things upon the earth, or things in the heavens.

"We will say about Jesus all that all the creeds have said and then we will say that He is more than this. ***

that men have said or ever can say that He is more than this.

All that men have said or ever can say about His glory, His beauty, His power, His deity we will say. He is all this and He transcends all this. Here let us stand each for himself and all of us as Christ's Church and henceforth let no man trouble us for we bear in our mind and in our heart, in our spirit and in our body the marks of the Lord Jesus."

"But all words fall short of the reality with regard

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to Christ. If He were nothing but a good dead man who spoke and wrought as wisely as He knew long ago in Palestine, who died bravely on a Cross with no hate of those who did such hateful wrong, and over whose undisturbed grave the Syrian stars look down, then we should have much scruple lest we should wrong His memory with excess speech. Indeed long ago we should have found the adequate words to describe His humanity. But to us Jesus Christ is not a good dead man but God, the living God, our Risen and Living Saviour, and we will use all the language we have and deem it simple and poor to utter the wonder that is beyond all utterance.

"Nevertheless we can make our confession.
We confess Him in the august symbols of our historic creeds and confessions"

You may not call these "vague and evasive" words. You may not call them, as you do call the sincere and earnest utterances of our missionaries and of the secretaries of our Board, "perfunctory lip service". If you do, you will have to answer before our Lord and Judge; nay you will receive even now in your mind and character God's inevitable penalty upon such un-Christian and un-Christlike judgment of a man on his fellow Christians. Let us both be mindful of our Master's words. (Matt.VII.1-4).

Now let us examine this present criticism. (1) You say that my little book does not mention the Virgin Birth and its place in Christian That is true. Neither is it mentioned in your book on "The Origin of Paul's Religion". You here set forth the details of Jesus' life which were known to Paul but you make no mention among them of the Virgin The single mention of it in your book "What is Faith?" is in the question which is asked in a purely incidental and secondary way. "What has it (i.e. simple trust like that of the Centurion) to do with a question of fact like the question of the virgin birth?" (p. 91). go on on this same page to state what we need to know about Jesus. do not mention the Virgin Birth. Those two books are serious and competent theological studies. One might expect to find clear mention in them, especially in a discussion of "What is Faith?" all that the writer deemed essential. You omit the Virgin Birth in these studies of the content of Paul's Gospel and of the Christian faith and then condemn my poor little booklet on our foreign missionary duty because I do not mention a truth which I had no occasion to mention here but which I joyfully believe and have set forth elsewhere at greater length and particularity than I have seen or heard of in any writings of yours.

And are you prepared to condemn every book that does not set forth the Virgin Birth of our Lord and of absolute necessity of belief in it for all Christian preachers and teachers? Dr. Patton has written a noble book on "Fundamental Christianity". Surely he will deal with the Virgin Birth here as you require. Does he? Not once, save incidentally in the

mention of the Virgin Mary and the Roman doctrine of the Immaculate In Dr. A. A. Hodge's "Popular Lectures on Theological Themes" there is, if I am not mistaken, a single reference to the Virgin Mary and not a word about the theological significance of the Virgin Birth. Even in the three great volumes of Charles Hodge's "Systematic Theology" the index does not mention "Virgin Birth." It refers only to Roman ideas of the Virgin Mary. in the text the fact and the doctrine of the Virgin Birth receive almost no attention. Under "Particular Passages which teach the Divinity of Christ" no reference is made to the Virgin Birth. Under the Person of Christ there are a few references to it, chiefly relating to the human nature of Jesus and the substance of His body. There is no reference whatever to the place of the Virgin Birth in the Christian message nor any such treatment of it theological significance as one finds, for example, in Du Bose's "Soteriology of the New Testament."

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I believe in the Virgin Birth Do not misunderstand me. and I regard it, in Dr. Alexander's words, as "a peculiarly precious truth." And I know that of course Dr. Patton believes it. the idea that failure to mention it implies disbelief and that every book which omits it is unevangelical is untrue and irrational. Consider the result of the application of your requirements here to the volume entitled "Biblical and Theological Studies by the Faculty of Princeton of the Founding of the Seminary" (1912). It is a great volume of 634 pages. Here, surely, one would feel that he had a right to expect a full statement of the Gospel which the Seminary was established to teach, a presentation of the essential and fundamental teaching of Christianity, setting forth with special clearness the Christian message for our time. Dr. Patton in his opening paper says, "My theme embraces the entire circle of theological learning." Your criticism of our statement of aim is that it is not enough to speak of the circle: all the contents of the circle must be explicitly spoken of also, and you name certain contents whose verbal omission is proof of unevangelicalism and of a vague and evasive insincerity. Well, let us see. This huge and sincere theological volume contains not a single reference to the Virgin Birth. The one reference to the Second Coming of Christ is in a paper by Dr. Erdman. That is the only one. There is a paper on "Sin and Grace in the Koran" but none on "Sin and Grace in the Gospel." There is a "Study of Jonathan Edwards" and another of "The Aramaic of Daniels" and another of "The Shepherd of Hermas" but none of "the truthfulness of the Scriptures", of "the new birth of believers" of "justification by faith", of "the atoning death of Christ." What if one should use your own words: "What sort of a Gospel is it from which all that makes a Gospel has thus been left out? In this vague message the offence of the Cross is done away but so is the glory and the power." These words might far more justly be used here than with regard to my little missionary book. This is a great theological presentation of the Gospel offered in commenmoration of a century's life of a great school

"I would rejoice to see the missionary enterprise brought in our day more chearly and loyally and uncompromisingly than ever to those fundamental ideas with which it began, and to see it disentangled, as far as we can disentangle it, from a great many of the compromising fellowships in which it finds itself, and released to do its pure, elementary, rational work down at the foundations of human life in relating men one by one to Jesus Christ as Lord and Saviour." (p. 102) grant that a man's judgment here will depend altogether on what his estimate is If Jesus Christ means nothing to him, why, he will not see of Jesus Christ. But if Jesus any necessity on the part of other men for knowing about him. Christ is all there is for us, if we know that He is all there is, then we cannot but recognize the inherent obligation in wealth like that to be shared with all "The missionary enterwho have not yet come into its possession." (p. 108) prise is the proclamation of the One Name given under Heaven among men whereby we must be saved, and there is nothing in any non-Christian religion to be added to the glory of Christ or to the fulness of the revelation of Christ, howbeit we so imperfectly apprehend it still. Inside the Christian spirit burns the old resolution that glowed in St. Paul's heart to whom it would have been "woe", if he had not shared the Christ he knew. Would that we might get back again to the foreign missionary enterprise in the pure, naked spiritual reality of it, as Christ called that little group of men and women around Him at the first, who had no nations back of them, who were not going to speak for any race. were just a little group of individuals whom Christ had redeemed and who knew their Redeemer, and He told them to go out and share what they had in Him with all the world. That is what the missionary enterprise has always been. That is what it is today- Christianity stripped of all accessories and secondary accoutrement, just Christ, Himself, to be offered to the whole world for which He (141)died."

These are only a few expressions from this little book. It is a poor little thing but it is not the vague and evasive and unevangelical thing you allege. And of the hundreds of evangelical men and women who have written or spoken about the book you are the only one of whom I have heard who condemns it. One of the warmest and most grateful of the letters of commendation is from an old friend, Dr. Albertus Pieters, of Holland, Michigan, as conservative in his theology as you can ever hope to be. There is enough evidence in sheaves of letters at hand that the little book has fortified evangelical conviction and confirmed true missionary devotion. I will not quote them - yet I will quote from several that you may know the feeling of some not one whit less zealous than you:

"I have just finished the reading of your book, so kindly sent to me, entitled "Are Foreign Missions Done For." It is now after twelve o'clock, P.M. I cannot express to you the joy I received in reading it. After having much of my former zeal for missions dampened by recent post graduate studies in the —— and the coldness of the churches that I have tried to interest in a feeble way, I now rededicate myself anew to the task of missions and resolve to do my best to give and stimulate giving in the little church I am called to serve.

"I can fully appreciate the difference between 'The religion of the good dead man' and the 'Religion of a good living God.'"

"On the day that your little book "Are Foreign Missions Done For?"
came to us, I read it and decided to write you at once in regard to a
further distribution of it. I probably felt that you know your own
business, but in the light of some college periodicals recently received
I know my first impulse was right.
"I would like to have the whole thing, or perhaps only the chapter

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'Christ is Enough' printed for large distribution among our college organizations."

"The more I read this volume the more I am impressed with its value and importance, coming especially at this time. It is the ablest defense or justification of Foreign Missions that has yet been sent forth. It will be sure to strengthen those who are faltering and win over those who are hostile or who are lukewarm and indifferent. The great Head of the Church must have put it into your heart to write it and I am sure will use it in stirring the whole Church up to a renewed sense of its great responsibility in regard to the whole matter."

"For quite a long time I have wanted to write to you. After reading your recent booklet, "Are Foreign Missions Done For?" I cannot refrain from writing. I want to thank you with all my heart for the stand and the messages in that booklet. Fundamentally, while defending the foreign mission movement from modern criticisms, it is a call back to the original motive of foreign missions. I found myself in complete agreement with every page of the book."

"I have just read fare Foreign Missions Done For at one sitting and I can't resist saying how wonderful it is. To my mind it is the most unanswerable argument I have ever seen. I do hope somebody is giving it wide circulation. There is too much loose talk going about, even among people who know better, about one religion completing or complementing another. You are right, Christianity needs no completion — it is complete — it needs discovery.

"Reading this wonderful little book of yours I feel convinced that you still stand firm on the old reliable Faith once delivered unto the Saints."

This last is from the "Church of the Lutheran Brethren". I am ashamed to have quoted these. I dare to use Paul's words: "I am become foolish; ye have compelled me."

have written quite enough and more than ought to have been required. I could answer some of your criticisms by quoting from your own books the statement of the very truths for which you condemn me. There are three things more of which I shall speak. (1) One of them is your avowal of your deep and poignant missionary interest. I believe you but if one were to adopt your tone and mode of judgment might he not use your own language and say that something more is demanded than "perfunctory life service." Where is the evidence of your poignant concern? If our missionaries are accused of "perfunctory life service" to the great evangelical convictions the answer is evident before the Church and the world. The tree is known by its fruits. Far from the home-land, often in danger, often by the laying down of their lives, by word and by deed

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they are preaching the Gospel of Christ to the world for which He died. What have you done? I do not remember that a single student from Princeton offering himself for foreign mission service has ever mentioned your influence as having There is next to nothing about foreign missions helped to determine him to go. in your books or articles except statements discrediting the missionary agencies. I never heard of your making a foreign missionary address. Safe and comfortable in the retirement of your seminary you criticize the men and women who are hazarding their lives for the Lord Jesus. Forgive my harsh words. them all, but they are less harsh than your accusations of disloyalty to the The forglorious and everlasting Gospel.

This Scriptural designation of the Gospel suggests the second thing

which is suggested also by several expressions in your statements. It is this; () I find myself in deep and thankful accord with almost all of your great convictions. I am full of admiration and gratitude for "The Origin of Paul's Religion" and agree with you in your emphasis on the historicity of the facts of Christ de beginning and the necessity of the great Christian doctrines undetachable from these facts, on the need of reasoned doctrinal statement and defense, on the great doctrine of sin and faith, on the Person of Christ, on miracles, on Christianity as a message as well as an experience and a life and I might go on with the long list of all the evangelical convictions. Where I differ from you is at the points where, as it seems to me, you differ from the Scriptures great Scripture truths you ignore or qualify. You twist or interpret some passages out of their plain and obvious statement. You use non-Scriptural, even anti-Scriptural forms of thought and expression. When apparently contradictory ideas or statements are found in the New Testament you modify one or the other or both to fit your scheme of thought instead of accepting them both just as they are without qualification as parts of larger truth or life which comprehends them both without any minimization. You do no justice to Paul's moral and social applications of the Gospel and you even indulge in a fling at ministers Arme who read the sixth chapter of Ephesians to their people when apparently you think they might be better employed. There are illustrations in your paper which we are considering. Then you use some words in your statement of essential Jou use wholly in the very words of the Scripture. The New Testament knows "the Gospel", doctrine which are not found in the Scripture at all. I can state my convictions "the Gospel of Christ," "the Gospel of the Kingdom," "the Gospel of peace," "the GGospel of God," "the everlasting Gospel" but it nowhere uses the phrase "the Gospel of the Cross" and the use which you make of that phrase implies interpretations both of the idea if the "Gospel" and of the idea of the Cross which do not do justice to the full New Testament teaching. The Gospel is not the Gospel of the Cross, not even of the Cross of the Cross. The Gospel is the Gospel of Christ which includes the Cross and what preceded the Cross and what followed the Cross . The same defect marks your use of the idea of salvation only by the Cross, and your criticism of my reference to the "redeeming life" Your view certainly does not do full justice to the Scripture nor does it represent the true Scriptural proportion of truth. You say in "What is Faith" "Christ touches our lives, according to the New Testament through the Cross." (p.143 But compare Heb. II 18; IV,15) "The Cross of Christ is the special basis of Christian faith." (p. 144- But compare I Cor. XV.17) "The Cross by which salvation was wrought." (your statement, But compare Rom. I.16, V. 10) You do not and cannot too much exalt the Cross of Christ but you can and you do fail to set it in its Scriptural place and relationship and you neglect to relate it adequately to the full truth of the New Testament. You do not give their full Scriptural place to the Incarnation prior to the Cross or to the Resurrection

transfile many many other aspects of the full truth of Jospel.

and to John I,14, II Cor V.18,19, John XVII.5. You justly emphasize the fact

of the Resurrection and its evidential significance but you do not adequately set forth its relation to the redeeming work of Christ, its place in our salvation, or its practical and dynamic significance in the life of the believer as the New Testament sets forth all these aspects. You do indeed in brief references couple the Cross and the Resurrection in their relation to salvation. In "What is Faith" you speak of "the Gospel of redemption through the Cross and Resurrection of Christ" (p.p.151,154) Also "The Origin of Paul's Religions" p. 167%. In view of your criticism of my use once of the word "Spirit" with a small "s", one notes that you habitually write "Cross" with a capital and the "resurrection" without it.) But you criticize my truly Scriptural reference to the redeeming life" of Christ (Rom. VI,1-11; VII, 4; VIII.1-14).

The New Testament teaching is far richer and freer than your view appears to be. It teaches not that the Cross saves us of that we are saved by the Cross. It teaches that Christ saves us, and that He saves us by Himself, by His death and by His life. How richis Paul's orientation and proportion of these truths! "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Much more then, being now justified by his blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Rom. V. 8-11) Let any one take his New Testament and read it through, marking every reference to the Cross and the death of Christ and every reference to the Resurrection and the life of Christ and compare the result with the proportions of these glorious facts and doctrine in your emphasis. "Christ died for our sins" you quote often and you cannot quote too often. But only occasionally do you add "according to the Scripture," and still less frequently do you complete the quotation and add "And He hath been raised on the third day according to the Scripture." Of course you believe this and rejoice in it, but you do not relate these truths as Paul does and you substitute the Cross which might have been without the Resurrection for the plan of the Resurrection which included the Cross. The Cross without the Resurrection would not have saved us, Paul proceeds in this very chapter to declare in language which takes our breath away: "If Christ hath not been raised, your faith is vain, ye are yet in your sins" (I Cor. XV.17) And one might go on to speak of Peter's teaching of the relation of the Resurrection to regeneration and salvation. This free Gospel of the New Testament is the glorious Gospel. I do not share your view that it can only be preached offensively. The Cross is indeed to many a stumbling block. Paul and Peter both realized and declared this. Paul also said: "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. * (Even as I please all men in all things, not seeking mine. own profit, but the profit of many, that they may be saved. Be ye followers inutators of me, even as I am of Christ" "Giving no offence in any thing, that the ministry be not blamed" "But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man'd conscience in the sight of God.". There is clearly in Paul's view a vast difference between the preaching of the offence of the Cross and the offensive preaching of the Cross. The word for "&ffence" which Paul uses in Gal. V.11 and I. Cor. I. 23 and which Peter uses in I Peter II. 8 is the very same which Paul uses in Rom. XIV.13 and XVI.17, and which the Saviour uses in His dreadful warning in Luke XVII. 1,2, and which in the American Standard Revised is translated in all these passages not "offence" or "offend", but "stumbling block" or "cause to stumble". It were well if we remembered these words in our Christian fellowship within and in our proclamation of Christ and His Gospel to those who are without: "Then said he unto the disciples, It is

impossible but that offences will come: but woe unto him, through whom they come! .. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones." "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." I know that in the parallel passage in Matthew the words "little ones" are followed by the words "that believe in me," but surely the Spirit of Christ would not have us think that the tender shepherd of His little ones who left the ninety and nine safe sheep in the fold to hunt the one that was lost would be pleased with the thought that His disciples should measure their fidelity by their success in "offending", in "causing to stumble" the feet that are out of the way.

And a great deal more might be said of the failure of your books to set forth "the full Scripture doctrine of the grace of God", to use your own But I do not suspect or reproach you as heretical or unevangelical. I believe that God and the Gospel and its grace are supernatural and infinite and if they are, while we may know them surely and truly, we may know, as Paul himself says, only in part. But we are Christ's true disciples none the less, and we ought to love one another and walk together "comforted each of us by the other's faith", and making up each of us what is lacking in the other.

Perhaps you will be tempted to dismiss what I have just been saying as the simple, unsophisticated talk of one who is unschooled in theological systemalization and no scholar in the field of theological controversy. It is even so. I do not pretend to be anything but a simple, Bible-Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scripture as he finds it there and to reject whatever he sees which contradicts or deflects or malforms the rich and varied truth of If in anything that I say here or elsewhere is at variance with the Scripture, if it declares what the Scriptures does not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave anyerror for the truth. evangelical?

And now lastly, you say "What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified - not in some pale modern sense, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? it is, then we can support that Board?" I do not like the slurring reference to the light which the sacrifice of life by men may help us to see in the divine fulness of the meaning of the death of Christ. But your question can be answered with an answer absolutely flat and clear. I ask you to read Dr. George Alexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Paul." There the Gospel is described which the Board exists to spread abroad. The Foreign Board exists and its missionaries are appointed and maintained for one supreme purpose, namely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Crucified, Risen, Alive for Evermore, the Danies One only Saviour, "who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in light unapproachable; whom no man hath seen nor can see; to whom be honor and power eternal. Amen."

I said at the outset that I would speak finally of your paper as a whole. Perhaps, however, it is hardly necessary to do this except to say that the particu-

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lar items of evidence which you have presented as justifying your negative answer to the query "Can Evangelical Christians Support our Foreign Board?" appear to me to be inadequate and, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so grave an inquiry and so grave a proposal as the establishment of a rival foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unwarranted impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from Mr. Hadley in explanation, a criticism of a Scriptural statement of our missionary aim, a few random and detached quotations from things that I have written, a mass of your own suspicions and arguments from silences which your own books would not bear. My utterances which you have quoted are, I believe, both true and Scriptural but you might have quoted, if you had willed or known, a great mass of statements in addresses and books which you could not misuse as you have misused those in your paper. A man like you, devoted to scholarship, could not give his time to reading such simple books as mine, but they are loyal books, and their teach ing has sought to be faithful to our Divine Lord and His Word.

The paper, as a whole, is as "untrue and unjust" as it is in detail. It is not worthy of you or of the Gospel or of the fellowship of the Gospel. do earnestly trust that what I have said in this letter will lead you to lay it aside, to dismiss your distrust and to join generously and faithfully in our great task of carrying to the non Christian people the Gospel of Christ, "the full Scripture doctrine of the grace of God." And look at the real work before us here at home - in ignorance and unbelief, in slackness of moral and social standards, in sin and infidelity, in imperfection and unworthiness of faith and life in the Church, in the need of men everywhere for Christ. Contend for the faith within the Church but with equal zeal proclaim it to those who are without.

And now one more quotation from what you have written, not in the present statement of yours with its proposal of division and schism in our Church and its work, but in the closing paragraph of your book "Christianity and Liberalism."

Is there no place of refreshing "Is there no refuge from strife? where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate And from under the threshold of that house will go forth a of heaven. river that will revive the weary world."

Yes, this is the place. But once again we cannot stop at the Cross. Beyond that there was an empty tomb and a Risen and Living Lord. "United with Him in the likeness of His Death", shall we not also be united with Him and therefore with one another "in the likeness of His Resurrection." Can we not my friend put away all this bitterness and ranking and suspicion and be kind and tender-hearted and trustful? And can we not be spared the shame and waste of such a baseless controversy as a controversy like this between you and me would be and give ourselves and all our strength to better and truer things. Is not Paul's counsel, "walk in wisdom toward them that are without, redeeming the time," doubly applicable to our relationship and

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a Statement to the Brankytery of hear Brunswick at its meeting in Drewton, R.J., April 11, 1933

Mr. Moderator, Fathers and Brethren,

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery. to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to the Presbytery at its meeting on Jan. 24,1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Presbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that may be made here today in behalf of the proposed overture. I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture, by Dr. Machen and then with the general attitude and method of proceedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture in four sections which should be to the formed demand dealt with carefully and fairly one by one.

The first section is as follows: but the grown Greently be supported to the I.

To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim.

With regard to this proposal four things are to be said:

It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on precisely the same constitutional basis and sustain to the Assembly and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.

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- 2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations, and all over the world as being the bulwark of our evangelical faith and of unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry
- The first clause of this section proposes a calculation of wholly dubious significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.
- The remainder of this section embodies identically the principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. The other overture to the same effect, but limited to the Board of Foreign Missions. Was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words -"It is therefore the judgment of the Judicial Commission that the overture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and elders which are unconstitutional, and for this reason no action should be taken thereony by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. The other overture was referred to the Committee on the and Overtures of which Dr. Maitland Alexander was Chairman and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.
 - The second section is as follows: II.
 - #. To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry can possibly be regarded as competent to occupy the position of Candidate Secretary.

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tuberculosis to return to America and worked for three years as a hone missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the

colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

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The ultimate purpose which all of us must have in view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their decision? The law of our Church and the repeated actions of the General Assembly answer these inquiries clearly:

Moore's Presbyterian Digest 1878, p.659. "Boards have no authority to sit in judgment on Ministers:

"a. In answer to the questions propounded by the Presbyteries of Union and French Board, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the expediency or inexpediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts.

1830, p. 290."

"b. In all questions touching... the character of ministers, the Board of Home Missions, in cases of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery.

1883, p. 644."

Repeated Assembly actions have asserted this to be the law of the Church.

See Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian

Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the ease of the Board of Foreign Missions, in 1893 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Presbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty years, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytery. This rule should exempt the Board from all difficulties and discussions in such matters. It regards its function as that of an Executive Body charged with

the propagation of the Gospel under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all doctrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the

view which he held as follows:

"The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the

orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Presbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student

seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the

Presbytery.

"This plan also will readily discover any theological deficiency or error in the student; and it will only make anxious the minds of those who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between

the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal

soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve the Board's declaration of policy and methods as to the theological qualifications The Board reaffirms of missionaries, which is as follows: its adherence to the principle set forth in its action of May 6, 1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Presbytery to which he is responsible. The Board, however, while affirming the principle of the exclusive jurisdiction of the courts of the Church in matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal"

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full, glorious Gospel of the New Testament, and the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

- III. The third section of the proposed overture is as follows:
 - lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unswerving faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of the blanks now used by the Board in the selection of missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

- 1. What does Jesus Christ mean to you personally?
- 2. What place and meaning has prayer in your life?
- 6. What is your attitude toward the statement that the supreme and

controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?

- 8. What is your attitude toward the view that missionaries frankly and without apology should seek to persuade men to become disciples of Jesus?
- 12. What would be your general method of approach to the adherents of other religions?
- 29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
- 30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
- 32. What reservations would you have in complying with a request to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
- Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application).

Also on a separate blank:

- 29. What Bible training have you had?
- 45. What do you personally think of Jesus?
- 46. In what ways have you helped others to a personal commitment to Jesus Christ?
- 47. What is your practice in personal prayer?
- 48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that—"This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?" and the questions asked of the references given by the candidate with regard to the candidates #Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter into the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones which came to my desk after the receipt of the Presbytery's invitation, and shall be for them 7.

the frubition, as morning to the grandist office of the proposed overture is as follows:

union enterprises at home as well as abroad, in view of the widespread error in our day."

There are dangers in union enterprises, whether matrimonial, political But there are dangers outside of them as well. or religious. are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disunion. I rejoice that my great-great-grandfather voted in the Pennsykvania Convention for the adoption of the Constitution of the United States and the creation of care nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There are dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government Chapter II, Par. 2) In 1887, in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

"Resolved, That a Committee of -- be appointed to confer with any similar Committees that may be appointed by other Christian Churches. which receive the Holy Scripture as the infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."

(2) Accepting in the same way the report of the Committee on Bills and Overtures; while overaling its recommendation that It accomply decline & sport a Commenter to much the flinged con "We recommend however, that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth. "We also recommend that the General Assembly proclaim to the Christian

world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.

- All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children. 3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."
- (3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass'.

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such vital and essential inity of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His Kingdom upon earth."

This Committee on Church Unity was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields and urged the development of union Presbyteries and the dissolution of Presbyteries of Sur Assembly as rapidly as this can wisely be done. (Gen. Assembly Minutes 1887,pp. 23,24) The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally—

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much-desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian fellowship and cooperation." (Gen. Assembly Minutes 1905, p.120.)

"We also receive with great gratification the Report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedent to build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed." (p. 121).

Later Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comit

should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they are connected. (2) Each Mission and the churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many Missions required by the missionary work. not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths. "

(Manual pp. 84.85)

In 19\$\psi4\$ the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly noted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation."

(Minutes 1914, p. 27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the Chairmanshaip of Dr. Maclennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be loyally maintained, adding the provision wholly acceptable to the Board and in full accord with its principles and policy "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. From both of these our Church and its Boards should hold aloof. These are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture.

I believe that both in form and in content it contravenes the Constitution and

spacing as

traditions of our Church, and that the Presbytery of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the method of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19,1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that, having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreign missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All Missionaries, prior to their appointment, are asked the following questions:

Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?

'Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord and Master?

'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?

*Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

'Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures!

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If anyone has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal

with it at once in a constitutional way. While the Board is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification. The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency, and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly: (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly of 1922; (3) such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General Assembly. a question arose regarding Chosen Christian College, the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report; (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the boards of the other denominations associated in it. If agreement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

"The Board makes these statements in the hope that they will clear away any misapprehension that may be in the minds of some of the friends of missionary work. The Board entreats the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th,1933, supplementing its declaration of November 21,1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as express in the Manual of the Board as follows:

'The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.'

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency,

and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these same questionings which are implied in the proposed overture were abroad. At that time a member of a Presbytery in Illinois proposed an overture to the General Assembly with regard to the Ministers of our Church who was at that time member of the Board, asking for General Assembly action regarding them. They were unknown to him and he was unknown to them. Of their own accord they wrote to him believing him to be a true Christian telling him what they believed on the points which he had raised: Dr. George Alexander wrote:

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"At forescore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind....

"I was ordained to the ministry in the Old School, Presbyterian

Church, January 20,1970....

"I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. That I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That He was born of the Virgin Mary, died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge....

The first of the five articles seems to me to go beyond the teaching of the Confession of Faith, or of the Bible itself. I am very slow to admit that the Bible contains any errors even in chronology or history or biology, but if such errors should be absolutely proved they would not affect in the slightest my first belief in the Scriptures as our divinely given rule of feith and duty. The doctrine of the Virgin birth is to me very precious."

Dr. William P. Merrill wrote:

"While feeling under no obligation whatever to state or defend my personal dectrinal views, nevertheless, in view of hisstatements and misapprehensions, and with a desire to further in every possible way the peace and unity of the Church, I gladly and unreservedly state that:

"I believe the Scriptures to be the Word of God, the only infallible rule of faith and practice:

"I believe Jesus Christ to be the Eternal Son of God, Who became flesh and dwelt among us; I believe that He was born of the

Virgin Mary, died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, and that He has been through the ages past, and is now, and ever will be, the Living Lord and Saviour of men, and the only Head of the Church."

The brother to whom they wrote at once withdrew his overture.

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At the same time there were question ings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. The Standing Committee on Foreign Missions reported that "having heard all representatives of such presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries."

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. othman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Oftman to meet with it and to name any of our Presbyterian missionaries who might have occasioned this concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan and Korea and China and also reported as Dr. Chapman and Dr. Ottman Again The Board at once conferred with ____ and Dr. Wilson made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon Maclennan was Chairman, and which contained a number of the most conservative ministers of our Church. Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. Maclennan reported among the resolutions of the Committee, which the Assembly adopted unanimously, "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If anyone has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way....The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration."

In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern, but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "reman". "strife", "contention", "division", "schism", "separation," "concord," beace, " "unity, " "brotherly love, " and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr. Machen has shown that the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth," It was by the latter that we were able to help one of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural Lord. And in such positive declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

"Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus' name, to forget for the moment all those things that divide nation from nation and race from race, to forget human pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell in love and faith as brethren.

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A Statement by Mr. Robert E. Speer to the Presbytery of New Brunswick at its meeting in Trenton, N.J., April 11, 1933.

Mr. Moderator, Fathers and Brethren:

I am not here to engage in any debate or controversy. I am glad to have come in response to the invitation of the Presbytery courteously supported by Dr. Erdman, Dr. Machen and other members of the Presbytery, to be of whatever help I can to the Presbytery as it seeks to deal wisely and justly with the proposed overture presented to it at its meeting on January 24, 1933, and laid over for action at this meeting today. The simple question is, what action is just and right, for the good of Christ's Church and in accord with the Mind of Christ? My only desire is to try to be of help to the Presbytery in finding and following that Mind.

In order not to be drawn into any controversy and to avoid the temptation of answering any argument that might be made here today in behalf of the proposed overture, I have written out in advance this statement of fact and constitutional principle dealing first with the precise terms of the proposed overture presented by Dr. Machen and then with the general attitude and method of proceedure which it represents.

The issues involved are not new. They have been passed upon authoritatively by the General Assembly and they have been discussed at length in correspondence with Dr. Machen in preceding years, beginning in 1926, and especially in 1929 in very extensive communications. They are now presented in the proposed overture to the General Assembly in four sections which should be dealt with carefully and fairly one by one.

I. The first section is that the General Assembly be asked

"To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards and as being necessary to the message which every missionary under our Church shall proclaim."

With regard to this proposal four things are to be said:

- 1. It is unfairly discriminatory. It singles out one of the four Boards of the Church and asks for distinctive action of the General Assembly with regard to it alone. These four Boards stand on precisely the same constitutional basis and sustain to the Assembly and the Church the same constitutional relationship. It would be unjust and unfair for the Presbytery to ask the General Assembly to act in a discriminatory way with regard to any Board of the Church in a matter of exactly equal applicability and relevance to them all.
- 2. It rests on implications, assumptions and suspicions which are unfounded and which are especially unfair and unjust at this present time when the Board of Foreign Missions has shown itself to be, and has been gratefully acknowledged in all denominations and all over the world as being the bulwark of our evangelical faith and of the unflinching affirmation of the supernatural gospel of the New Testament as against the theology of the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry.
- 3. The first clause of this section proposes a calculation of wholly dubious significance and of impossible determination. It asks the General Assembly "to take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands." It does not define what the "danger" is or what is the proof of "awareness" or how it is to be determined whether any particular individual is "fully" or only partially aware. There are many different dangers and many different ways of displaying one's attitude toward them and many different judgments as to the best way of meeting them. The proposition here expressed is neither clear nor competent.
- 4. The remainder of this section embodies identically the principle of two overtures which were fully debated and authoritatively determined by the General Assembly of 1924 at Grand Rapids of which Dr. Macartney was Moderator and Dr. Machen a member. One of these overtures was from the Philadelphia Presbytery and proposed for application to all the Theological Seminaries, the General Council, the Boards and every other agency of the Church, the principle which is here proposed again. The other overture to the same effect, but limited to the Board of Foreign Missions, was sent up by the Presbytery of Seattle. The first of these was dealt with by the Judicial Commission which presented a full judgment closing with these words - "It is therefore the judgment of the Judicial Commission that the overture in question proposes action by the General Assembly which would impose doctrinal tests upon ministers and elders which are unconstitutional, and for this reason no action should be taken thereon by this General Assembly and it is so recommended." This judgment was confirmed by the Assembly. The other overture was referred to the Committee on Bills and Overtures, of which Dr. Maitland Alexander was Chairman, and the Committee reported advising that no action be taken and the Assembly so ordered. The overture now before the Presbytery of New Brunswick proposes, therefore, what the General Assembly of 1924, by two separate actions, disallowed.

II. The second section is as follows:

"To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry can possibly be regarded as competent to occupy the position of Candidate Secretary."

The present Candidate Secretary of the Board to whom this proposal evidently refers was for six years a missionary of our Church in North China. In his ordination vows he answered the constitutional questions in the affirmative and he answers them so now. He was obliged by threatened tuberculosis to return to America and worked for three years as a home missionary in the Southern mountains. In pursuance of its policy to have a young man as Candidate Secretary, not too far removed from the young men and women of the colleges and seminaries, the Board called him to this service in 1926. He has since rendered most efficient and devoted service in this capacity and as a speaker among the churches. He does not select or appoint missionaries. All candidates are passed upon by a special committee of the Board as well as by the full Executive Council of the Board and all appointments are made directly by the Board itself.

With regard to the Candidate Secretary personally it is to be said that he is an ordained minister in full and regular standing in one of the Presbyteries of our General Assembly and that the only appropriate and constitutional method of impugning his standing in the Church is by the process prescribed by our form of Government. Any other method is explicitly disapproved by our Constitution and by the actions of the General Assembly. The question that is raised here is not the question of the proper qualifications of foreign missionaries. We will come to that in a moment. What is involved here by indirection is the very principle passed upon by the General Assembly of 1924.

The Candidate Secretary, Mr. Hadley, knew of my coming here today and of the overture proposed to the Fresbytery and of his own accord he wrote me a letter from which I quote these words:

"There has never been any suggestion of compromise as to the Evangelical basis of judgment of our missionary candidates. The responsibility for the Ministerial group rests with the Presbyteries. The Executive Council and the Candidate Committee of the Board have exercised the greatest care in seeking a vital evangelical faith and conviction on the part of every new missionary appointed, as you can testify.

"As for my own position I am sure you know that I am a conservative in theology. In my ordination vows before the Presbytery of Geneva in 1908 I affirmed my belief in the Scriptures as the Word of God, the only infallible rule of faith and practice; in "esus Christ as the Eternal Son of God who became flesh and dwelt among us; that He was born of the Virgin Mary, died for our sins according to the Scriptures; rose from the dead on the third day; ascended to Heaven and ever liveth to make intercession for us.

"I have never departed from this position nor from my conviction that it is the only real motive for, and foundation of our great missionary work at home and abroad."

The ultimate purpose which all of us must havein view is the securing of an adequate body of true missionaries, men and women who truly believe and truly live the Gospel of our Lord and Saviour as set forth in the Standards of our Church. But how shall these qualifications, doctrinal or otherwise, be determined and where, if questions arise, does the authority and responsibility reside for their decision. The law of our Church and the repeated actions of the General Assembly answer these inquiries clearly:

Moore's Presbyterian Digest 1878, p. 659. "Boards have no authority to sit in judgment on Ministers:"

of Union and French Board, the Assembly would say, that though they do not recognize in the Board of Missions the authority to sit in judgment upon the orthodoxy or morality of any minister who is in good standing in his own Presbytery, yet, from the necessity of the case, they must exercise their own sound discretion upon the experiency or inexpediency of appointing or withholding an appointment from an applicant, holding themselves amenable to the General Assembly for all their official acts.

1830, p. 290."

"b. In all questions touching ... the character of ministers, the Board of Home Missions, in cases of difference between itself and the Presbytery, should abide by the final judgment of the Presbytery.

1883, p. 644."

Repeated Assembly actions have declared this to be the law of the Church. See Minutes 1837, 1856, 1869, 1882. See Hodge's "What is Presbyterian Law," pp. 116, 233, 413, 427.

As far as I remember this issue arose first in the experience of the Board of Foreign Missions, in 1893 in connection with a very difficult case and the Board, under the leadership of Dr. William M. Paxton and Dr. Robert Russell Booth, took the following action:

"The Board has but one rule in reference to cases involving doctrinal or ecclesiastical questions: namely, to refer them to the Presbytery to which the missionary concerned belongs. In the only similar case which has occurred in the last twenty years, the question of the doctrinal views of the missionary concerned was simply referred to his Presbytery. This rule should exempt the Board from all difficulties and discussions in such matters. It regards its function as that of an Executive Body charged with the propagation of the Gospel under the direction of the General Assembly, its missionaries being subject to their Presbyteries in all doctrinal or ecclesiastical matters."

In 1902 the question emerged again and Dr. Paxton set down in writing the views which he held, as follows:

The General Assembly has committed the choice of ministers for the missionary field into the hands of the Presbytery and our Board of Foreign Missions. It assigns to each body its own special work. The Board of Missions is, first, to investigate the piety; second, health; third, the aptitude of the applicant.

"The Presbytery is charged with the work of investigating, first, the piety (this being so important it is given to both bodies); second, the scholarly attainments; and thirdly, the

orthodoxy of the applicant.

"Each of these bodies has its own work, and the order in which it is to be done has been settled by custom. First, the student indicates to the Board of Foreign Missions his desire to be appointed as a missionary; the Board should then perform its work of examining into his health, his piety and his aptitude. This done, they should report to the Presbytery the name of the student, the result of their investigations and their recommendation to the Presbytery to proceed with its work in examining and endorsing the student. If this is satisfactory, they should report to the Board that they are satisfied, and that the way is clear to proceed with the applicant's appointment. This completes all the preparations, and the ordination can be completed at some future time.

"This will make the steps perfectly clear, and prevent any complication between the Board and the Presbytery. It will, at the same time free the applicant from any anxieties of mind, which I have known sometimes to affect the health of the student seriously.

"I have often felt anxious about our students who had given in their names as candidates, and become very discouraged by the long delay between the action of the Board and the Presbytery.

"This plan also will readily discover any theological deficiency or error in the student; and it will only make anxious the minds of those who are conscious of false opinions, whilst orthodox men will have no anxiety whatever about their acceptance.

"It seems to me that if this plan, as originally intended, is carried out, there need be no conflict whatever between the Board and the Presbytery."

This view was adopted by the Board and approved by the General Assembly of 1903 and again by the General Assembly of 1905 in the following explicit action:

"On the clear understanding that the phrase 'general fitness' includes those matters lying on the borderland of doctrinal belief which, while not affecting doctrinal soundness and therefore not ordinarily coming within the scope of Presbyterial inquiry, may seriously affect a man's fitness for the foreign field, we approve

the Board's declaration of policy and methods as to the theological qualifications of missionaries, which is as follows: 'The Board reaffirms its adherence to the principle set forth in its action of May 6,1902, that it has no ecclesiastical functions, and that all questions relating to ministerial standing or soundness in the faith must be authoritatively and finally settled by the Church courts. Accordingly in any case where evidence is brought before the Board tending to show a doctrinal unsoundness on the part of a ministerial appointee or candidate, it shall be promptly referred for investigation to the Rresbytery to which he is responsi-The Board, however, while caffirming the principle of the exclusive jurisdiction of the courts of the Churchin matters of orthodoxy, does not consider itself precluded thereby from reconsidering at any time the general fitness of an appointee for the arduous and responsible service of the foreign missionary, and of assuring itself by proper and reasonable inquiries of his probable usefulness in the field. The Board directs that this action shall be especially reported to the next General Assembly for approval, modification or reversal. ""

The Board has sought to act with the most conscientious care in this matter. In the case of all unordained missionaries who are not passed upon by the Presbyteries it asks the essential questions itself and seeks help from pastors and church sessions. In the case of ordained men it does not take its responsibility in any perfunctory way but seeks carefully and faithfully to secure a body of godly and devoted men who are well grounded in the great fundamental convictions of the standards of our Church and who will preach the full, glorious Gospel of the New Testament. And the Board would retain no Candidate Secretary who did not represent its mind and the mind of the Church in this regard.

III. The third section of the proposed overture is as follows:

"To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth, or the like, is more important than an unanswering faithfulness in the proclamation of the gospel as it is contained in the word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not."

I have brought with me a full set of blanks now used by the Board in the selection of the missionary candidates and they are here for the examination of the Presbytery. I will quote all the questions in them relevant to this section of the proposed overture:

- 1. What does Jesus Christ mean to you personally?
- 2. What place and meaning has prayer in your life?
- 6. What is your attitude toward the statement that the supreme and controlling aim of foreign missions is to make Jesus Christ known to all men as their Saviour and Lord?
- 8. What is your attitude toward the view that missionaries frankly and without apology should seek to pursuade men to become disciples of Jesus?
- 12. What would be your general method of approach to the adherents of other religions?
- 29. From your experience how easy have you found it to accept and help to carry out the decision of a majority, even if the decision is contrary to your own opinions?
- 30. What, if any, reservations have you with regard to leaving the decision as to the type and location of your work to the local Mission authorities?
- 32. What reservations would you have in complying with a request to give up personal habits which might be felt to lessen your influence on the mission field (with the general community, Christian community, fellow missionaries)?
- 33. Please write on the separate sheet provided herewith, a statement giving (a) a brief sketch of your life; (b) your Christian experience and religious development; (c) your motives in seeking missionary appointment; (d) the content of your Christian message. (This statement must accompany your application blank).

Also on a separate blank:

- 29. What Bible training have you had?
- 45. What do you personally think of Jesus?
- 46. In what ways have you helped others to a personal commitment to Jesus Christ?
- 47. What is your practice in personal prayer?
- 48. Describe your use of the Bible for devotional reading?

As to the content of the candidate's Christian message the candidate is advised that - "This question is vital. You propose to go to a foreign land in order to propagate the Christian religion, either by public address or by personal contacts, or by both. It is of the utmost importance that you should have a clear idea of what this religion is. Any positive statements upon Christian faith and practice which you wish to make should be set forth here, and will naturally include your idea of God, Jesus Christ, the redemptive work of Christianity, duties to your fellow men, the Bible, the Church, together with such other leading truths as you would expect to embody in your message. Such condensation is desired as may be consistent with a satisfactory setting forth of your views."

As you will observe there are no questions here or elsewhere in these blanks conveying the impression or justifying the implications of the overture. Dr. Machen has in mind blanks used in the past on which for years and years was the following question: "Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your the polinions?" and the questions still asked of the references given by the candidate with regard to the candidate's "Christian character, vital religious experience, spiritual influence on others, desire to progress in spiritual truth and eagerness for Christian service." Surely there is no warrant in these natural and proper questions for the implications of the overture. They suggest nothing more than is again and again enjoined in the New Testament.

Perhaps it will help you to enter into the joyous reality of this glorious enterprise and its Christian worthfulness and unity to have some of the statements which missionary candidates present. I have brought four or five of these, not picked out for the purpose but actually the first ones in order which came to my deak after the receipt of the Presbytery's invitation, and shall be glad to read them to the Presbytery, as showing the type of candidate applying to the Board.

IV. The fourth section of the proposed overture is as follows:

"To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day."

There are dangers in union enterprises, whether matrimonial, political or religious. But there are dangers outside of them with as well. And there are times when the safety of union is greater than its dangers. None of us who know the joy of the perfect love which casts out fear give any reckoning to its dangers. In our national life no doubt there are dangers in the union of these states but there are vastly greater dangers in their disumion. I rejoice that my great—grandfather voted in the Pennsylvania Convention for the adoption of the Constitution of the United States and the creation of our nation in the face of the opposition of his constituents who feared the great dangers that lurked in the American union.

There are dangers in church union, and there are unions in which our Church and its Boards cannot join, but the principles and the policy of the Church are clear as daylight and have been for generations. The Constitution of the Church lays the ground for all true cooperation and union in its noble definition: "The Universal Church consists of all those persons, in every nation, together with their children, who make profession of the holy religion of Christ, and of submission to His laws" (Form of Government, Chapter II, par. 2). In 1887 in response to a communication from the Commission of Conference on Christian Unity of the Protestant Episcopal Church, the General Assembly took action (1) accepting "as clear presentations of the position of the Presbyterian Church on Church union and unity" two overtures from the Presbytery of New York and New Brunswick, the latter closing with the following resolution:

- "Resolved, That a Committee of be appointed to confer with any similar Committees that may be appointed by other Christian Churches, which receive the Holy Scripture as the infallible Word of God and look for salvation to Christ alone, to consider what measures are practicable to exhibit and promote the unity of the Church of Christ and to secure cooperation in efforts to advance the kingdom of our common Redeemer, and to report to the next General Assembly."
- (2) accepting, in the same way, the following report of the Committee on Bills and Overtures; while overruling its recommendation that the Assembly decline to appoint a Committee to meet with the Protestant Episcopal Commission,
 - "We recommend, that the General Assembly express its cordial sympathy with the growing desire among evangelical Christian Churches, for practical unity and cooperation in the work of spreading the Gospel of Jesus Christ throughout all the earth. "We also recommend that the General Assembly proclaim to the Christian world their statement of the principles whereby, in its judgment, practical Church unity can be realized and maintained.
 - 1. All believers in Christ constitute one body; mystical, yet real, and destined to grow into the fulness of Him who filleth all in all.
 - 2. The Universal Visible Church consist of all those throughout the world, who profess the true religion, together with their children.
 - 3. Mutual recognition and reciprocity between the different bodies who profess the true religion, is the first and essential step toward practical Church unity."
- (3) and officially replying to the Protestant Episcopal Church as follows:

"The General Assembly of the Presbyterian Church in the United States of America, now in session at Omaha, Neb., have received with sincere gratification the 'declaration' of your House of Bishops, and your request under it for a brotherly conference with us and with other branches of the Church of Christ, 'seeking the restoration of the organic unity of the Church, with a view to the earnest study of the conditions under which so priceless a blessing might happily be brought to pass.'

"The General Assembly are in cordial sympathy with the growing desire among the evangelical Christian Churches for practical unity and cooperation in the work of spreading the Gospel of our Lord Jesus Christ throughout all the earth; and they respond to your invitation with the sincere desire that the conference asked for may lead, if not to a formal oneness of organization, yet to such vital and essential unity of faith and spirit and cooperation as shall bring all the followers of our common Lord into hearty fellowship, and to mutual recognition and affection, and to ministerial reciprocity, in the branches of the one visible Church of Christ, working together with Him in advancing His kingdom upon earth."

This Committee on Church Unity thus established was the real beginning of the General Assembly's Department of Cooperation and Union.

This same Assembly urged the establishment of "independent national Churches holding to the Reformed doctrine and the Presbyterian polity on foreign fields" and urged the development of union Presbyteries and the dissolution of Presbyteries of "our Assembly as rapidly as this can wisely be done." (General Assembly Minutes 1887, pp. 23,24).

The General Assembly of 1905 took four distinct actions on the subject of union on the foreign field, sanctioning the union of our Church with three others in Korea and declaring generally -

"Very commendable are the courage and the high spirit of consecration manifest in many places already ripe for it, in a readiness to enter into proper union movements leading to the much desired development of native resources and organization, which the conditions of the times imperatively demand. We greatly rejoice in their spirit of Christian (General Assembly Minutes 1905, pl20) fellowship and cooperation." "We also receive with great gratification the report of the Board's action concerning the Union Movement in Korea, which is formally endorsed in a subjoined recommendation. The logic of present day providences in Mission lands is leading inevitably toward national churches, as the best possible method of reaping the ripening harvest. It would surely be contrary to the spirit of Christ and New Testament precedentto build such national churches on the foundation of our own divisions, of whose occasions even we ourselves have been largely healed. (p. 121)

Exter Assemblies went far beyond this in their deliverances with regard to organic union at home, but I will cite only a few of the declarations regarding cooperation and union abroad. In 1900 the General Assembly specifically approved the statement: "The object of the foreign missionary enterprise is not to perpetuate on the mission field the denominational distinctions of Christendom, but to build upon Scriptural lines, and according to Scriptural principles and methods, the Kingdom of our Lord Jesus Christ. Where Church union cannot be attained, the Board and Missions will seek such divisions of territory as will leave as large districts as possible to the exclusive care and development of separate agencies. It is believed that in other regards, also, missionary comity should be given large range; (1) Salaries of native workers should be so adjusted among Missions as not to introduce an element of dissatisfaction among the workers of any Mission, or to tempt them away from the Mission with which they are connected. (2) Each Mission and the Churches connected therewith should recognize the acts of discipline of other Missions and the churches connected with them. (3) In cooperative educational work, and especially where the schools of one Mission train helpers for other Missions, the latter should render some compensatory service. (4) Printing establishments are in many Missions required by the missionary work. Such should not be unnecessarily duplicated. The printing establishment of one Mission should, if possible, be made to serve the needs of all others in the same territory. (5) A hospital invariably opens wide opportunities

for evangelistic work. Until these are properly utilized, or it is not judicious or economical to establish other hospitals, the results of whose establishment will be to multiply further unutilized spiritual opportunities. (6) Fellowship and union among native Christians of whatever name should be encouraged in every possible way, with a view to that unity of all disciples for which our Lord prayed, and to which all mission effort should contribute."

In 1905 the Assembly 'noted with satisfaction the readiness of the Board to give cordial response to appeals from the Mission stations for endorsement of reasonable union movements properly conserving essential truths.*"

In 1914 the Report of the Committee on Christian Cooperation and Union which was adopted by the Assembly noted as worthy of special mention that "the Christian workers in the foreign field are far in advance of those in the home field in the realization of unity and of cooperation." (Minutes 1914, p.27)

In 1916 it was voted "that the Assembly reiterate its hearty approval of the Board's policy to promote comity, cooperation and union in all practicable ways, thus avoiding denominational overlapping and the undue multiplication of agencies in a given field, but using men and money to the best advantage."

In 1924 the whole question of cooperation and union on the Mission field was thoroughly discussed by the Standing Committee on Foreign Missions, under the chairmanship of Dr. Maclennan and with the advice of Dr. Robert Dick Wilson, and the Committee unanimously recommended and the Assembly unanimously voted that "the policy established by past General Assemblies, in repeated enactments with regard to cooperation with other Evangelical bodies in our Foreign Mission work" should be "loyally maintained", adding the provision, wholly acceptable to the Board and in full accord with its principles and policy, "that the Board be directed to exercise due care with regard to the Evangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injurious to the Evangelical Faith are given, the Board, as it has declared to be its policy, should either secure the correction of such a situation or failing should withdraw from further participation."

The proposed overture mentions one set of dangers. There is another set. F rom both of these our Church and its Boards should hold aloof. There are the dangers of union with unevangelical forces. And there is the danger of disunion among men and women of a true common evangelical faith and love.

I have tried to deal fairly with the terms of the proposed overture. I believe that both in form and in content it contravenes the Constitution and traditions of our Church, and that the resbytery of New Brunswick should not transmit it to the General Assembly. But I welcome this opportunity to go further and to speak with kindness and courtesy but still with earnestness and deep concern regarding the suspicions and distrust which the proposed overture expresses and the methods of meeting the great needs of the Cause of Christ today which it illustrates.

First, I wish I could persuade any who are in doubt, as to the true evangelical fidelity of the Board of Foreign Missions and of the foreign missionaries of our Church. I believe that both the Board and our missionaries have throughout our whole history faithfully represented the mind and heart of our Church and that they faithfully represent them today. I would recall the Statement which the Board issued on November 19,1923, and its unequivocal declarations:

"All the members and officers of the Board clearly understand that having been appointed by the General Assembly as the authorized agency to represent the whole Church in its foreigh missionary work, they should discharge the obligations imposed in entire obedience to the instructions of the General Assembly, and in full loyalty to the Standards of the Presbyterian Church, and the whole system of doctrine contained therein. In these and in all other respects the Board has sought to administer the trust laid upon it by the General Assembly with absolute fidelity, and it is determined to hold this trust inviolate. The members of the Board are amenable in the matter of their fitness for service on the Board not to the Board but to the General Assembly, which is the sole judge of their competency. In case of misunderstanding or misapprehension members or officers of the Board concerned stand ready to give full account to the Church.

"All missionaries, prior to their appointment, are asked the following questions:

'Have you any religious views which you believe to be at variance with the teaching of the Presbyterian Church?
'Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ

known as Saviour, Lord and Master?

'Is it your purpose to make such efforts the chief feature of your missionary career, no matter what other duties may be assigned to you?

Do you believe the Scriptures of the Old and New Testaments to be the Word of God, the only infallible rule of faith and practice?

Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in

the Holy Scriptures?

"No missionaries are appointed who cannot satisfactorily answer these questions. After appointment, all missionaries are amenable to the missions to which they belong, and all ordained men to presbyteries as well. The Board has considered every definite complaint regarding missionaries, and has not found a single instance of unfaithfulness. If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way. While the Board is not an ecclesiastic body and cannot trench upon the jurisdiction of presbyteries over anyone's ecclesiastical standing in the Presbyterian Church, the Board is the judge of the qualifications of missionaries, and it deems sound views of the Gospel a vital qualification.

The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions should be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration.

"Regarding union enterprises, which are said to be opening the door for unevangelical teaching by missionaries of other denominations, the demand for them has come from the field. The overwhelming need for colleges, seminaries, and medical schools, and the lack of funds to equip and maintain separate denominational institutions impelled our missions to join forces with other denominations in the interests of economy, efficiency and Christian unity. The Board calls attention to the facts: (1) That such union effort has been repeatedly and explicitly approved and advised by the General Assembly; (2) That the whole policy was carefully reviewed and reaffirmed by the Post War Conference of Missionaries in 1920, was referred to and unanimously concurred in by the 26 Missions at their annual meetings, and was then reported to and ratified by the General Assembly: of 1922; (3) That such unions have been entered into only with sister evangelical churches which are recognized as such by the General Assembly; (4) That each case of union was reported at the time to the General When a question arose regarding Chosen Christian College, Assembly. the Assembly made an investigation through a special Commission which, after an inquiry extending through a year, reported unanimous approval of the institution to the General Assembly of 1921, which unanimously adopted the report: (5) That whenever difficulties and problems doctrinal or otherwise arise in connection with these institutions, it is the policy and purpose of the Board to take them up with the institution concerned and the Boards of the other denominations associated in it. If agreement cannot be reached on a strict evangelical basis, the Board will recommend withdrawal from further participation.

away any misapprehension, that may be in the minds of some of the friends of missionary work. The Board entreats the churches in the name of the General Assembly whose agency it is, in the name of faithful missionaries whose life work is menaced, and in the name of our Divine Lord and Saviour, to remember that withholding or diverting gifts penalizes not the members of the Board but the devoted missionaries and their work. It expresses the confident expectation that all Presbyterians who are loyal to the Church and to the great task that Christ has laid upon it will enlarge their missionary offerings so that the deficit may be completely wiped out and the needs of the work may be met."

Where the Board stood in 1923 it stands today. Its last declaration on March 20th, 1933, supplementing its declaration of November 21, 1932, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry, was as follows:

"(1) That these Chapters (I-IV of the Report) do not conform to the fundamental aim of foreign missions as expressed in the Manual of the Board as follows:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to pursuade them to become His disciples; to

gather these disciples into Christian Churches which shall be self-propagating, self-supporting, self-governing; to cooperate so long as necessary, with these Churches in the evangelizing of their countrymen, and in bringing to bear on human life the spirit and principles of Christ.

"(2) That the Board affirms its loyalty to the Standards of the Presbyterian Church and maintains the absolute finality, sufficiency, and universality of the Gospel of Christ.

This statement was adopted unanimously."

Ten years ago these questionings which are implied in the proposed overture were abroad. At that time a member of the Presbytery in Illinois proposed an overture to the General Assembly with regard to Dr. George Alexander who was then a member of the Board, asking for General Assembly action regarding him. This brother had no immediate knowledge of Dr. Alexander nor Dr. Alexander of him, but believing him to be a true Christian man; Dr. Alexander wrote telling him what he believed on the points which had been raised:

"At fourscore a man must take short views of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind....

"I was ordained to the ministry in the Old School, Presbyterian

Church, January 20,1870....

"I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. I believe Jesus Christ to be the eternal Son of God, who became flesh and dwelt among us. That he was born of the Virgin Mary, died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge.... The doctrine of the Virgin birth is to me very precious."

The brother to whom Dr. Alexander thus wrote at once withdrew his overture.

At the same time there were questionings regarding missionaries. Five Presbyteries sent an identical overture to the Assembly of 1921. These were referred to the Standing Committee on Foreign Missions which reported that "having heard all representatives of such presbyteries as wished to appear before the Committee, and also having carefully examined all the material brought before us, your committee is gratified to report that it finds nothing to disturb the confidence of the General Assembly in the Board of Foreign Missions and in the great body of its loyal Christian missionaries." And the Assembly adopted this report.

Some years ago Dr. J. Wilbur Chapman and Dr. Ford C. Ottman after a trip around the world reported that they had found grounds for concern as to the position of some missionaries. Dr. Chapman had been a member of the Board and it at once invited him and Dr. Ottman to meet with it and to name any of our Presbyterian missionaries who might have occasioned their concern. They at once declared that there were none, that they had reference to no one in the Missions of our Church. In 1923 Dr. Robert Dick Wilson visited Japan, and Korea and China and also reported as Dr. Chapman and Dr. Ottman had done. The Board at once conferred with Dr. Vilson and he made the same declaration as the others. At the General Assembly of 1924 Dr. Wilson was a member of the Committee on Foreign Missions of which Dr. A. Gordon Maclennan was Chairman, and which contained a number of the most conservative ministers of our Church.

Dr. Wilson testified before the Committee to the evangelical faithfulness of our missionaries and Dr. Maclennan reported among the resolutions of the Committee, which the Assembly adopted unanimously, "That the Board be commended for its care in the selection and appointment of Candidates for the Foreign Field and that they be requested to continue to exercise the most scrupulous care in this regard."

I would repeat the declaration of the Board in 1923: "If there is one missionary of the Board who is not true to the central doctrinal convictions of our Church, the Board does not know of him. If any one has evidence of the unfaithfulness of a missionary and will report it to the Board, the Board will deal with it at once in a constitutional way The Board cannot withdraw confidence from devoted missionaries on the basis of impersonal and unsupported charges regarding unnamed and unidentified missionaries, and the Board believes that further rumors or suspicions whould be resolutely discountenanced. Our missionaries have gone out from the heart and homes of the Church. Christian people who know them should silence false reports as to their character and consecration."

In one respect this statement must be qualified. There are two instances out of nearly 1500 which are giving the Board concern, but it has strong hope that in each case the issue will be such as to glorify Christ by the winning and not the losing of lives.

Lastly, I wish I could win Dr. Machen and those who are of his mind to believe that our unities so vastly outweigh any disagreements that we ought in mutual, trust and real brotherly love to be working together for the one great end, in the service of our Divine Lord and Saviour. Not by suspicion and strife but by confidence and concord is the great work of our Redeemer to be done in the world by us who love Him, who believe in Him and His Cross and His Resurrection, and who have no desire except to know and teach His truth and to do His Will. I do not see how anyone can write out word for word, as I have just done in preparation for this statement, every passage in the New Testament dealing with the ideas of "variance", "strife", "contention", "division", "schism", "separation", "concord", "peace", "unity", "brotherly love", and weigh their sacred teaching, without hearing the clear admonition of Our Lord that we should stand together and work together in Him in the unity of His faith and love. What we need today is not conflict and division among us who hold this common faith but a united front against all that is opposed to Christ and His Gospel. Dr'Machen has shown us the kind of work that our time needs in his books on "The Origin of Paul's Religion," and "The Virgin Birth." It was by the latter that we were able to help one of our candidates who came rejoicingly, by the aid of it, to a rich faith in the One Supernatural And in such positive declarations of the great affirmations of the Gospel there is unity and peace. Here is the answer to the question of which Dr. Machen has written in beautiful words:

, "Is there no refuge from strife? Is there no place for refreshing where a man can prepare for the battle of life? Is there no place where two or three can gather in Jesus'name, to forget for the moment all those things that divide nation from nation and race from race, to forget human

pride, to forget the passions of war, to forget the puzzling problems of industrial strife, and to unite in overflowing gratitude at the foot of the Cross? If there be such a place, then that is the house of God and that the gate of heaven. And from under the threshold of that house will go forth a river that will revive the weary world."

That house is our Father's house wherein we dwell together in love and faith as brethren.

Fro. essor J. Greshar Tachen, D.U., now A., Princetes, New Greey.

by dear Dr. Machen.

I have already acknowledged the receipt of your letter of pril 12, 1310, with your accompanying paper latitle? Job Evant lited Christians Support our foreign Bode?" Thick you atked in to making an eriticise in order that it it contained anything Suntrue or unjusts you might correct it. You courted ously added that you could be grateful for any as latined that I might reader to this end. I am very glad to respond and to try to help you to an affirmative answer to the question of your paper. I believe that ay one Christian convictions are not loss evangelical that your, and I believe that our for ignaissionary work and workers are also truly evangelical. If I are not convinced of both of these things I should not be associated with our or ign Board or with the Irosbyterian Church. Into I also the last evangelical, as will appear, in its plain and honest some of ridelity to the full ceriptural current and content of the Googel.

I will try first to indicate particular polate to grar paper appear to me to be "untrue or unquet" and then I could be ak at the paper and a whole.

Your contrast and implied a targetic to the contrast descrippervice" of the Board and "propagating the Goopal of ware Christ as it is contained in the whole and of God" appears to me to be a we to do not ustra tell un-Scriptural. It is of course possible to divine the first area the second but not the a cond from the first. The dospel includes human perview. The com-Test ment is full of that principle. It insists on such a rvice as one of the evidences and fruits of fi clity to the Gospel. Curthernore, it is by the coprescion of the Jospel in deeds a rell at in ords that the Jospel was projection and is ever to be proached. Indeed, in many languages there were to lords which had the significance of the English or Grook words embodying the traths of the Gospel and in these languages old words had to be taken and given a new content by like, as the Incurnation and its interpretation did at the beginning. It is true that our Board is carrying on a great body or bunch a rvice and any one the is desirous of doing such tork can not find my butter opportunity for it than here, but out Board his always made it perfectly clear that in our policy all philanthropic work is tributary to and associated with the primary aim of evangelization. I have expressed by or convictions on this point again and again. One quotation from "Missionary Principles and Fractice" (1902) will suffice: "In all uss of philanthropic effort, such as medical missions, relief work, etc., as a method of mission work, the dominant and determining his must

by vargeliatic. Such work is useful a securing fri a thip, removing projules, representing the holpful, unselfish spirit of Christianity, contributing to the preaching of Christ, and the revelation of Him a seriour as Lor, the source o. all life and hope, and ar relieving suffering; but it is not the responsibility of the foreign missionary enterprise to care for the lickness was unfering of the Times of critical need may occur, as in great faire and postil nee, when a broad liberty of action must be recognized; but in general, the im of our philanthropic ork should be to contribute directly to the preaching of the Gospel, the establishment of the Christin Church, and to the fost ring of that Christian spirit which will provide, through the nativ Church which is greeing up an through the people themselves, the calutary fruits of Christianity in philanthropic in humanitarian effort. As a missionary method, philanthropic ork should ordinarily be limited, therefore, by the possibility of it vent li the utilisation on influence. a small sevelopment of such ork contributing powerfully is the direction indicated is better than a large day lope at of but reble or indirect evangelistic in luence." I think it is an error is your paper at it all your books that you to not adequately recognize and a tainth the full contrine of the Scriptures, namely, that the Gospel is to b proceed not by sort only but its not less or less fundamentally by seeds of love and marcy. An thus presched by word and deed by our Presbyterian Church's "issions true truitage har follo el. Converts have been con and churches have beautablished as numerous and of as true New Tistament character as have resulted from the ork of any other michone. You are invited to make any comparison you plant, including the uniformitational dissions which you have sometimes praired the dut your ; all withour one from doctrinal fidelity.

Church it large against your appropriate of distrest or your intimations that the Church and the Assembly are not really every leaf. I believe that our Church is every lical. I wish with you that it are better instructed in the Cocurin and more animated by the Spirit of the Goopel, but I believe that It is officially and really a truly every lical Church and I believe, too, that the corried has not lost its confidence. There are, or course, individually, like yourself, who feel and e-press distruct, but I believe you are they are misself in this and that the Church is surply and was lically by a both to the despot and to the Board and the cause which it represents.

General issembly in 1927 when, against my reluctate and protest, I take made moverator. As to my action in connection with Judicial Gase No. 1, I error in unwittingly failing to note and to provent the voting of members of New York Synod on either side of the question, to the entire to the charge of the question, to the entire to the charge of the first vote. These were not, however, the only votes all gally cast. And the vere other and graver errors antecedent to the color high I can not responsible and which I could not prevent. For the good and honor of the Church it is better to pass them over, but if this matter is to be brought foreart the chole story should be unflinchingly told. I candidly summarized the situation at the meeting of the Assembly the following morning, and the assembly unanimously sustained my position.

I note your depreciation of the worth of any ordersement of the Foreign Board by the General Assembly but perhaps you would think more kindly of the resolutions of the Assembly at Grand dapids in 1924 adopted on Resonant Dation of the Standing Committee on Foreign Missions, of which Dr. MccLennan was

d. G. Lacien 4/10/29

Chairman and Dr. Robert Dick Tilson was a member, with regard to union and coop rative enterprises, the selection of missionary confidites, the use of schools and hospitals, and the proclamation of the Gospal high, ho ever, the Committee did not feel bound to describe and define. These are four of the resolutions:

That while maintaining loyally the policy established by past General Assemblies in repeated enactments lith regard to coop ration with other Evangelical bodies in our for ign dissipancy fork the Board be directed to expresse due care with regard to the vangelical character of all such union and cooperative enterprises, and if there should arise in the work of these enterprises a situation in which teachings unsound or injuriousmto the byangelical Faith are given, the Board, as it has declared to be its policy, should of her a cure the correction of such a situation or failing such at here from further participation.

"That the Board be commended for its care in the relection and appointment of Candidates for the foreign hield, and that they be requested to continue to energies the most sempulous core in this regard.

That erajoica is all the course in thich in how and Church, in hospit I are school, by ordered by the print depart, Christ has been predicted to men, and to assure the Missionaries and native Church s of our hope and prayer that the program of simple and direct Evangelism may be so increased that the Gospel may be carried to all the people for those evangelization of an expectable.

"That in this hour when the orld's and of Christ is so manifest an desperate, when the opportunities are so or at, an acceptant of ontrope are opened into lands like Alghan chan, dutch have been without closed, hen youn, when and on a proffering should be freely or convict, when our Missionaries and Churches with high they are uniting are tager for a great downce, when the problems of more and of races cry out, consciously or unconsciously, for Christ as their only solution, when the experience of the party of his reveal domes to the Church the adequate resources which are a fallable to faith and love through the grace of God, this assembly here may not dedicate a itself and calls upon the Church to consecrate herself areas to a new obsciouse to the last command of our glorisied Lore me to a full acceptance of Mis Lord reship in the supreme task of makin, the Gospel known to all making all of establishing his Kin domover all the earth."

Frinceton Scainary students by their conferences with represent tives of our foreign Board. The to represent tives of our Board sich when the students have cost contact are members of the faculty of Princeton Scainary and the full evengelical loyalty of their personal convictions has, I think, not been quastloard. It has on the other hand been vouched for repeatedly by the Board of Directors and is trusted throughout the Church. Is to the Candidate Department of the Board the best evidence of its attitude is in its acts. It has not recommended the declination or discour generated of a single Princeton Sominary student because of doctrinal convictions. The only specific case which you cite, of the young an recombly the half been corking in the Continuing Presbyterian Church in Canada, met with no discour general hatever. He was a most desirable candidate, and was at once and joy! Thy appointed.

The men wanted for for ign missions are men the firmly belt so and he know

to go out to preach by wordend life the Borious Gospel of the bleast! Gold in the fulness of ite New Testament me ming. So far from discourating such men, the Board is surerly seeking for the go forth to proclaim the mediag of the Gospel in all their life and sork and traching. You say there is no clar evidence or this. On the other hand I think there is alway evidence in the instructions given in the annual conference ith new alsoing ies and other ise. For a single example I rear you to Dr. George Alexander's sermon at the Post far Conference of the Board and all the Missions, envitted, "The Gospel of Fault"

4. You say that your impression of misgiving an distrust is strengthened by the blank shich is a nt to that shows notes the candidate for missionary appointment give as references, and you sin to out for criticism from the lifth items or character and equipment thich are mentioned these three - "toler no of the point of view of others," "desire to progress in aparitual truth" and "canity", explained as "absence of tenlency to e trame views." Surely you a another a to imply that these are undecirable ou dities in Chri tian missionaria. There are, to be sure, lim to to loration, just ar to son other virtuer, an it is not always on J to it those limits. In your book or "The Origin of Paul's A linion" you carry a sucholar ith great urbanity, the lights of toler once of the point of virt of others for beyond the point there may one roul or is of corrying them in cooperation in million by a rvice, but there oul or nothing but pure a part in ividu lism, is you have recognized in your books, is to or not proper: to fork tog oner within the evengelic I dellowship in toler nee of the point of the o others. The question of the blank, I re failey point out to you, cov rerimply that. In this Charles Hodge counded and acvocated at the recain of the Ivan clied Alliance in Ter fork in 1875 and Dr. Natton ha nobly at forth in "Lundamental Christianity" an Dr. J. D. Jarvield has emphasized in his dinority Report to the General assumbly of 1928 when, referring to our troubles at Princeton begining, he says, "In my addment the root and from of the lit iculties are embodied in personalities, and so for a they are not embodied in personalities, they are embodied in the lack of that tolerance which is so strongly claim for ourselves and to generally deny to others." The unation on the reference blank involver no more and nothing different from this - the ability of Christian can sho hold the even relical convictions of our Church to work together in harmony and good ill an' mutual tolerance.

and as to "desire to progress in spiritual truth" - that is one of the clearest admonitions of the New Testament: "Grow in the race and knowledge of our Lord and saviour Jes's Christ." "Long for the spiritual milk which is sithout guile that ye may grow thereby unto salvation." "To salk worthily of the Lord unto all pleasing, searing fruit in every good work, and increasing in the knowledge of Tod." and how many more passages! It is men and somen the long and strive for the fulfilment of these possibilities in their own lives shows a material in Christian service at home and abroad.

And "samity", meaning "absence of tendency to entreme views." Certainly the opposite of these qualities is not desirable. How carefully in your booke to you guard against certain extreme views regarding the millennial hope, regarding extreme intellectualism and extreme experimentalism, and many others! And how earn atly Paul counsels men: "Lot your moderation, your forbarance be known unto all men." "God gave us a spirit of power and love and of a sound mind." "Soberness" is one of his emphasized vittues and Feter's, too. Beye there are sober and match unto prayer." "Therefore girding up the loins

or your mind, be ober an' sit your hope particulty on the grace that is to be brought unto you at the reveletion of Jean Christin. This is true wity, the sanity desired in missionaries. (C'. Gal. V. J., II Pot a I.f)

uestions in the blank. "Tolerance I the point of view of others" is part of the eighth general subject. "Tormork malities." four remembers, of follows: "a. Test. b. follower of the point of view of others. 6.
Solf-control. d. Thembolity. (Subordination has best of one on ambitions no preferences.)" The tenth subject of incurry is "Spiritual mulities" of the subhands are: ". Christian character. b. Wital religious of prince.
c. Spiritual influence on others." The absenth ubject is "froming of Development in the Christian like" and the subhands are: ". Define to progress in spiritual truth. b. Anjerness for Christian service. c. unity. (The race of tendency to a treme views)." Then follow questions a to the a periods of the candidate in various forms of practical tork and Christian review.

To twist thee simple and recomble and the questions and to ir ight them ith suspicion is an untrue and unjust note in your paper.

- .. You say that in the "Candid to New rand. Blank" "there is not one ford to determine the condidated intellectual autalmorate as over . inst his intellectund a pacity; there is not one soud to determine his knowledge of the contents of the Gospel. That is covered (1) by the constitutional requirements of the Church with regard to the examinations of ordained empidates by their Trembyteries which are reported to the Board. (Frequent actions of the General assembly have dealt with this matter of the functions of discion Boar sond is abytories in this we got. The question as cospects the Foreign Board of post dupon by the Board and by the Jeneral Assembly in 1902 and 1905 when Dr. . . Parton and Dr. Abbert Russell Booth and Dr. John Tox, who were then members of the Hourd, ore particularly concerned in the decisions ruched, and in 1893, 1914 on 19 1. (2) By the three ou stions to nich most space is given and which are decred the ost important questions on the "Can idate Autorence Blank", namely, "Tould you woo med appointment?" "If not, what sould seem to be the wak points or saults which in your judgment should disguist Ty the applicant from foreign al. ion work?" Winha period by any mentions, place state frankly your om opinion or to the uneral litrace of the candidate for the work of a for in missionary? (3) By the inclusion in the Personal Application Blank filled out by every 1 yours and ones candidate of the our Constitutional questions propounded by Freebyteries to candidates for ordin tion. (4) By the Following questions: "That is your habit in devotional Bith study and prayer?" "Do you believe that in every form of mission ork the paramount duty of every missionary is to make Jesus Christ known as Saviour, bord and " atter?" "Is it your purpose to make this the chief aim of your declinary review, no natter that special duties may be assi ned to you?"
- (b) By requiring from every condidate, ordered and unordained, a separate letter. The requirement is thus expressed on all application blanks:
 - " IT. A SPACIF LITTER ji ing in brief: (a) . sketch of your life; (b) Your Christian development and a perience: (c) Your notives in seeking misci mary appointment; (d) The content of your Caristian Message."

As aplaining what is involved the following statment is sent to every candidate

J. u. Lenen

no is not under a re and or minition of a kenebyt ry:

"The Content of your Christian caree.

This question is vitil. You propose to so to a sori m low in order to propagate the Christian religion, either by public assess, or by a resonal contacts, or by both. It is of utmost importance that you should have a clear idea of what this religion i. Any positive statements upon Christian Thith and practice which you ish to make should be set forth here, and ill naturally include your idea of God. I sus Christ, the Holy Gp rit, the redemptive sork of Christianity, duties to your allo sen, the Bible, the Churche together with such other leading truths as you ould appect to embody in your message. Such consention is desired a way be consistent with a satisfactory setting both of your views."

Possibly you say never have seen this last state ent. It has been in use for the past six years.

In the light of these statements I think your criticiem of the blanks is untrue and unjust.

You eriticize also the question on the application blank with regard to the ability of the candidate to "Cheerfully accept and support the decision of a majority, even if the decision is contrary to your (his) on opinions," and you as dissatisfied with ir. Hadley's explanation that this does not refer to theological convictions but to capacity to work with others happily in attending to our main common business and in pursuing our definite and united aim even thou, h there may b differences of opinion over questions of method and policy and judgment, and other things too. Such ability to work with others is certainly important. In the Shantung Mission in China there ore three strong promalites - Pr. Novius, Dr. Mateer and Dr. Corbett. These men were ide apart in their opinions as to missionary policy and method, but they were able to adjust themselves and to establish and carry forward one of the best missions of our Church. Wr. Hadley was right in interpreting this question in this sense, as raising not the issue of evengelical theological views, which are the expected basis of missionary appointment, but "the a question of temperament and ability to work in fullest harmony with people in the small group which is usually sound in a mission etation."

The question on the application blank is an old, old question. It has been used for many years; in its present form for the past seven years. It has never had any reference to theological views. They are covered, as I have pointed out, in other ways.

and "the chief aim" of each dissionary "to make Jesus Christ known as Saviour, Lord and "aster." Surely this is just what the Church wants to be assured of in its foreign missionaries, that every one of them all set the spiritual, evangelistic purpose in the first place and, as the Board's "anual says, will make "all methods and forms of missionary service contribute to the realization of this aim." I shall refer later to your rejection of this attacement of the missionary aim but I rould refer here, though I shall refer again also to this, to your st tement that the use in these justions of the terms "Saviour", "Lord" and "faster" is "studiedly value." That statement is both untrue and unjust. It is the kind of attacement rejurding your Caristian brothern hich both the Scriptures and the Standards of our Church forbid. I use the term "Saviour" and "Lord" and "A ster", and my associates use them

and they are used by the Board in these questions. In the came for, in the full cense, in the since re and explicit sense in which they a used in the Gosp 1s, in the Pook of Acts, in the spirite, and is the fevelation - in that sense and in no other. If you think that they are not are quete or that they are "studied, value" your controversy is with the less Teste cet where meaning and authority in this and in all things I unreservedly accept and lite whose very words I am content.

8. You refer to the fact that on May 8, 1008, "he less than si out of fourteen cinisterial members of the National Board and Nive out of fifteen mi isterial members of the Poreign Board "were signers of the "auburn of irmation" and that your of the five in the case of the Poreign Board are still members of the Board and that Mr. Madley, the present Candidate Secretary of the Board, was also a signer, though at the time he signed he has not become a secretary of the Board. If I were a minister I would not have simed the "auburn difficultion." Nor ould I sign any other except the great affirmation of our Confession: "The Supreme Judge can be no other but the Holy Spirit speaking in the Coripture."

I have, however, just re-read the "Affirmation" and note the following positive declarations:

of Faith, as we lid at our ordinations, the containing the system of doctrine taught in the Holy Scriptures. The sincerely hold and carnestly preach the doctrines of evangelical Christianity, in agreement with the historic testimony of the Preabyterian Church in the United States of America, of which we are loyal menisters. ****

The all hold most carnestly to these are a intermed doctrines (i.e., the inspiration of the Bible, and the Incurration, the Atonement, the Resurrection, and the Continuing Life and Supernatural Power of our Lord Jesus Christ); we all believe from our hearts that the writers of the Bible were inspired of God; that Jesus Christ as God manifest in the flesh; that God was in Christ, recordiling the world noto Himself, and through Him we have our redemption; that haven died for our sins He roce from the dead and is our everlasting Saviour; that in His earthly ministry he brought many mighty works, and by His vacarious death and unfailing prosence He is able to save to the uttermet."

In their positive affirmation surely there were are as much entitled to be trusted and believed as you and I think we are, and if I understand at all the positions and principles of Dr. Charles Hodge and Dr. Patton there is basis here for righteous Christian cooperation.

"cause of disquiet regarding the Foreign Board." And the terms of your letter and the expressed suspicions and implied charges of your statement are a summons to skif-defense. I have been associated with the foreign mission fork of our Church in our Board for thirty-eight years. I have tried to serve faithfully and efficiently and I do not think the service needs to be vindicated to men. There is a Master whom you and I are both trying to serve and His judgment is the only judgment which need much concern us, and you and I are both clearly known to Him. But one is glad of the opportunity to bear his Christian itness to our glorious Lord and His Gospel and to seek to relieve the foreign stasion cause, to shich long ago I gave my shole life from the suspicions and distrust which you think my utterances have brought upon it.

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small the street of the first of the state o La Carrier Control of the Francisco Control of the State in the contract of the contrac La Cu, J., secretary . J. Link to the control of th والمناز that there is not being to an extra the state of the stat modrie i merrit of the last last . It was the term to the first of the merrit of the last bolnest a will a second of the second of the second elected the liver of a contract of the second of the secon thrive the art of the life () to the least to the ly and clish lay Serport in the series of the s in it will area the first and the control of the co given the china of the district of the control of t bapticing that in the read the a there are a to the or the or the or the "Ap. in a light to the Gold of the orly, a problem to the The fiber that the state of the state of the life of the state of the life of the state of the s Judea , and in the rest of the

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personal vent. In his vest, at i so lon so through Christ section is another than the his before the constant of the first of the established recently the between of the established relations of the constant relations of the stations of the constant relations of the stations of the constant relations of the constant relations.

deneral as orbly in 13:8. I am no thrologica and I did not an econot apeak in terms of systematized theology (which I espect on believe to be necessary) but I to lieve in the Saviour and His clory and His remember work deeply and truly and lovin by you can believe in Him. I tried to say this at the Asserbly in Tules. There are some of the lords I used:

"There is nothing good or gre t that in ill not say about Jesus. There is no claim that a will not make for illa. There is nought to the army about soil that se will not say also about Jeaus, the Son of His love; in whom se have our redemption, the for iveness of our ins: the is the image of the invitable Gou, the first bure of all errolion; for in Him ore all thing or weat, in the horsens and upon the arth, thin a visible in thin a invisible, whether throne or dominions or principalities or powers; all thing have been created through Him, and unto Him; and Ho is above all things, ing in Him all things condist. In the in the ! a of the body the Church; sho is the beginnin, the tirstborn from the deal; that in all then a He a ht have the preminence. for it was the ood pleasure of the lather that in His should all the fulness & ell; in through Him to reconcile all thing. into Himself, having the paice through the blood of His cross; through Him, I say, whether thin s upon the carth, or thin a in the leavers. "

and and then we will say that He is more than this. All the ten how said or ever can say about his lor, His bouty, his power, His deity we all ray. He is all this and He transcends all this. Here let us stand and for himself and all of us as Christ's Church and henceforth let no man trouble us or see b as in our mind and in our heart, in our spirit and in our body the marks of the Lor' Jesus."

"But all rorus . Il chort a. our re lity with regard

to hrist. I be see this most sold of most spoke as sold in the spoke as sold in the strong of the sold in the strong of the sold in the strong and over these unditurbed rise the system care look or not then a should have such rerupte lest as should rong. His remory with excess up ech. Indeed I as also se should have found the adequate orde to describe his he sity. But to us descent it is not a good seed men but Good, the living Good, our miner and biving darviour, and we will use all the language of the site describes an poor to under the strong of the simple and poor to under the strong that it begond all utter mee.

"To vertheless to our out our out our destoric or ods the in the Lagues tymbols of our distoric or ods of content ons."

You may not call the serve us and varive words. You may not call the appeared of the cincers and sum at utterances of our all ion of a land of the coretaries of our Board, 'performancy lip as fee." If you do, you will have to take an our board and Julies and you till receive ever not in your and and that the following the provided provided upon such un-Christian and un-Christlike judgment of than on his fello Christian. Lot no both be whatful of our labour or sets. (fact. VII. 1-4).

No. let us emaine all, present criticism. (1) You may that my little book does tot a plan the Virgin Birth of it place in Christian faith. That is true. Leither if it mention is mur took on The Origin of Taul's well, ion." You there act orth the lottile of Jeter' life which are known to faul but in the no mation ton them to me Wingin Birth. The figle position of it in our book "The it with?" It in the cuestion which is a ked in a purely incidental an eccentury lay, "That has it (1.e. simple trust like that or the Conturion) to do sith a question of fact like the question of the Vir in birth?" (c. 91). You go on on this marr page to it to hat he will to kno about Jasus. do not rention the Vir in Birth. Tho a two books are serious no corpetant theological studies. One alght expect to lind of arm ation in them, especially is a licension of "What is Fith?" of all the the riter deemed ease stick. You omit the Virgin Birth in the estudies of the content of faul's Gorpel and of the Christian fulth and then condemn myy poor little booklet on our foreign is sion uty because I do not mention a truth which I had no occasion to antion here but which I joyfully believe and have set orth else more at greater length and particularity than I have sen or he re of in any writings of your .

and are you prepared to condemn every book that does not set forth
the Virgin Birth of our Lord and of absolute necessity of belief in it for
all Christian preachers and teachers? Pr. Patton has writt no abolt
book on "Fundamental Christianity." Surely hoed he mertion to be in
Birth have a you remaine. Door he? Fot another are incidentally in the

mustles at the Virgin bry and the Roman petrine of the I. well to reception. In Pr. A.A. fodgets " opular Letters or resolo ical The mont ober is, if I am not mistal h. Jungle refurence to the Vir la try and not a word about the theological significance of to Virgin Birta. Even in the three great volumes of Charles I do '. "Bystematic The ology" the index does not mention "Virgin Thibat It refers only to Pomen ioses of the Virgin Wary. And is the first the flat and the doctrine of the Virgin Birth receive report no att ati a. Un or "Perticular " days saich back the Livinity of Christ's no reference i more to the Virgin barth. no re the a room of Christ there are for references to it, chiefly rait to be the human neture in Josus the tibe tames of the body. There is no reference whatever to the place of the Virvin Birth in the Christian ar rage nor any such trantment of its theological significance as one finer, for example, in Du Bonet Wot riology of Wil. To Lamont, "

In not immederations me, I believe to the Wir in Mirth and I report it, in Dr. Coorge Alexander's bodie, as "a peculiarly or cloud truth. * I not that of course Ar. Potton octioned it. But the idea that failure to a nation it implies distablished to that every bookwich dritt it is unavengelical i untru and irr tional. I walk r We result of the amplication of our requirements term to to reluminate a titled "miblical and Theological Studios by the Freulty of Princet : of the Funding of the Seminary" (1912). It is a grant volume of 514 paget. Hore, surely, on suite fiel that had a right to expect of full tetement of the Gospel which the Cominery was astablished to trach, present that of the essential and fundamental tese lag of trictionity, cetting forth with special clearman, the Christian more a for our time. Dr. Patton in his opening paper cays, "My theme on races the entire circle of theological lamming." Your criticism of our statement of sim 1 that it is not enough to spak of the circle: all the contents of the circle must be explicitly spoken of also, and you name certain contents whose versal omission is proof of unevangulicalism and of a vigue and avanive insinterity. Well, it us see. This huge an dineer theological volume contains not a single reference to the Virgin Birth. The one reference to the Second C ming of That t is in a paper by Dr. Erdman. The tithe on y one. There is a paper on "Fin and Grece is the Moran" but now on "Sin and Gree in the Gospel." The a is a "Study of Jonethan Advarde" and another of "The Arando of landel" one another of "The Shapmerd of "ormes" but come of "the truthfoliouss of the Scriptures", of "the new birth of "Llievers" of "ju.t'fication by faith", of "the atoning desth of Christ." h t if the should use your own words: "What sort of a Gospel is it from with all that makes a Gospel has thus been left out? In this vague mersage the offrace of the Cross is done away but so is the glory and the pover. Torse words might far sore justly be used hore than with regard to my little missionery book. This is a gre t theological present tion of the Go pel offered in commemoration of century's life of a grat school

not us your sinks. I think the value is a perhy but it is productive and one of the best trians in it is the property of the surface of the asymmetria. And I think its omis in the productive of the asymmetria. And I think its omis in the production of the results you justify oriested in and a platface, and I, "It is omitted not because it is unimportant but on the contrary or case it is fundamental." (p.551). I think that is a valid justification of the "Diblical on Theological Studies" with their vast on a time. I think it is valid in the case of any one case i your books. Till you not be comply thiretiand to an others?

- little book. The lasurection is meetined more than account by that I mean the book. The lasurection is meetined more than account by that I mean the books will in a simple one of your three books will I have that is not used it in a simple one of your three books will I have that is not used in the less Palacent? The har Testament is comment to pook of the Lasurection, meeting the countries of our Lore and I as content with the last to be the last Testament. In to the reality of the bodily Resurrection of our Lore I both with Faul that it is the suprement in the meeting the Christianity.
- findeed no mention of Scripture, as each, as all truthstainers of Scripture findeed no mention of Scripture, as each, as all actional repeatedly. The sail truthfulners of Scripture is every here assumed. I see at joyfully, as a see of each airsionary to ecopt, the factors of our feature in the factor of the factor of the factor of the factor and the part to be not also other candid, I will not any favority, in your an example of the factor of the Comphanes. The said the second with some colors a from the factor of the Comphanes. The said the second of the Comphanes. The said the second of the companies and from using the large of the said for its book as positive your area. It is that the said of you are so that the said t
- (a) You say there is "no instinct of the same returned course of thrist".

 The of your three books cake as entled as it. I discourse them it is in.

 Todgets Topular Lectures. It is not my I all the sister this retth and hopinger sorty two years. It beyone is laters for a the sister of the orthogon, spiritualised this truth coupl tely out of the Bible but I larged it at the Worthfield Consure to the a I are Cophenous is colder and I have limit it and in it are discoursed as a Cophenous is colder and I have been distincted because of it. I note a little book on it as have a discourse in proceed to it did not seem to be to be necessary to introduce it into this little is come of similar to they ould need to be described from their releads. I did not realize that they ould need to be described from their releads.
- (E) The say there is "no mation of the realist of believers, mino contion of matification by faith, no mention of the aroning de the of Christ." You analify this by recognizing "one bare mention of the Crucified and ever-living bord." The sould you think of the spirit of the statement to the relation of the Vir in Birth" and "one bare contion of the Vir in Birth" and "one bare contion of reveletion" in "The all relith?" But again you are mintaken. Those truths he either the nature of purpose on the little book. It

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The cline of Chaist are not kit to dream, and a land to ki full of their mortion. It what is the hour to it is not the state of the Gorpelia "Christ word nothing and any or a source rdi tor to cherhas my co tri sui son k to Mas. I din cil il to il of the Godham. Hall the first property of the of Girls of the waviour and Painter of the Third is a second from the Thirty the colidard under al commence of particular and in the interior are of a courch for a mean better religion. Thy a sobat attempt to the per the that is not do so the the three he will be to be and of Christ to the hat they had not be the believed in the line of the line of lar are as Win." (p. 15) It some ive what to the Corinter on, and anomicine to the of the detter, the or are of the little problem of the orloss the ork at born of broad i this consistion to this in the this the unit to dos il. It harch to ot looking for an intellight thought. It is lower the on and only Saviour." "The Charation I little is a rath on a training of the than any other than so good its. It is our uty to her it is to go I by II con very there to take it as their one. It is their say the me title that ak it ours and shore are spital in it should till a ly a control of plane than the timer approhening with all last, a sion we a, the sall immail or a the law of God, est all attaining, of only gin tinh by of up on their, the lefty of the I ish and the attack of the sulmers of Christ. In fruit the and to keep to view and that it is a y to sorpet in that Ohri this a committee like it is not that the about Him on the table of the or of the or in the country to the country to the country to the country the country to the country the country to the country net plories hit to not wen is his ill gover. Bit to bell in in Christ. They are sold in the religion or recit colliners of the real rice of The village to the top religious or culture. It ill on a rechest t is the result of a liver belief by waking in the and liver palicities of the pres and point to he and the throughout the orle. The last of I am and to recomber. Our i'r s shout Christ my be true thy o, but they do not roll r erough. In may not sold that they are as let . But their a cought. In Him dellethell the fulness of the Galle of Levely." (...). "There is a bestute as final with a lie willion or to privile being the light. "Is I that to th tor Christians of the All and some the the tells orle. I this position be remarked as narrow and function, the second energy such are stone of at are the the continue of the Instruct. The corning air load to aprile room a derive of again, of ly this view of the units at the selection of their t. The carry Church tell vel that there as more other and liven and I all by they are a li-Braitic religion had my correction to any or in applicable to the life. the corn for the choice ont region, then on the contract the contract war to the Christ morn to all mankind, that all marking to be may live in Him to in in His cor us or ter transmis than any on real or try or oul or fit-Then on the control of the state of the stat north, but only marking Ito other will from the will optic a house of the includes fulners of the trapply. Hill are until the fill of the other soul only because it is the whole orline a flicing Saviour:

'In him is li provide' or all a nking him.'

"I all roise to the interior begin because it your clearly a logally as a collectally one of the transfer of the it is a small or the little in the little of any or the composition also this is their it is a little, and a set of at pie, al mitary, resistal took down to the audition of him in the relaing men and by one to Jeway Christ of Lord of the last Sit a training the state of the Thelat. If Jerus Christ n an Lattite to his, dur, a will as an any order the Land of the most of knowledge that the land of the most of the the in rent obligation in a 1th like the 13 by here with 11 to here with 1 the late is proversion." (p. 1.3) The winds my at species to the proof althor of the the me divid of record to the contract to the contract to of there is authin in my con-Clairth and it to to to the long of their t or to the culture of the revolution of their, he belt or on in ricelly is the it still. Invide the Christiss spirit burn the law slutine in the ab. Fall there to head to wall have been to the Chair to an a fould be to addit got both and to the additional to the in the jure, maked opinion I reality of it, a compact it is the thirth of an of the at war a commed life of the signal, the a court book of the court of of oil to perk for her and the line of the affect that the their the reason of the kind that is a first the second of the is the first that the state of expels has always been. That is that a first of a limit to the said all coordinates and the representations, production, March, to the relation to shole corll or saish the slice. (4. 1.1).

little thing but it is not the von an voiv and voiv and voil little back. It is not an all of the hundred of even licel and of the hor bit of a pake a chart be able to the only and a chart have a subject to the original and the little form of the little back and the little back has a fact to be a little to the little back has article volume to the little back has a back to

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And growdeal were might be sail or the sail or of your book to set forth "the full Scripture doctrine of the (Pice of fol" to use your omply is. But I o not suspect or reproach you have the low and in inite and in the group and the Gospel and its rise in supernatural and in inite and in they are, while a say know then usely no truly, a may know and himself says, only in part. But to are Christ's true disciples none the loss, and we only to low one mother and talk to rether "confort" as her usely the other's faith", and making up each of us hat is lacking in the other.

Perhaps you will be tempt a to discuss that I have just been saying as the simple, unsophisticated talk of one sho is unscholed in theological controvery. It is even so. I do not pretend to be anything but a simple, Bible—Christian who holds that under the grand liberty of our Confession he is free to believe all that he finds in the Scriptures are finds it there and to reject thatever he sees thich contradicts or deflects or mal orms the rich and varied truth of the Scriptures. If it declares that the Scriptures do not truly declare, or fails to declare what the Scriptures do not truly declare, or fails to declare what the Scriptures do truly declare, I shall be glad to have it shown and shall rejoicingly leave any error for the truth. Is this not evangelical?

And now listly, you say "What is the real impact of our soreign Board upon the world? Is it the presching of Christ crucified - not in some pale moder sense not a a thin, upon this had light is short by the fouth of soldiers in the sar, but as a blessed mystery revealed in the Worl of God? If it is, then he can support that Board?" I do not like the slurring reference to the light which the secrifice or life by men may help up to see in the divine fulners of the meaning of the death of Christ. But your question can be inswered with an inswer absolutely flat and clear. I liek you to rold Dr. George Llexander's sermon at the Conference of the Board and the Missions in 1910 on "The Gospel of Saul." There the Gospel is described thich the Board exists to sproud abroad. The Foreign Board : 1808 and its missionaries are appointed and maintained for one supreme purpose, numely, to proclaim to the world the Gospel of Jesus Christ, Incarnate, Frucified. Risen, Alive for Exermore, the Sinless One, the only Saviour, Thomas the bloomed and only Potentate, the King of kings and Lord of lords, who only hath immortality, aveiling in light unapproachable; thom no an hath seen nor can see; to them be honor and power eternal. Amen."

I said at the utset that I would speak finally of your paper as a Perhaps, however, it is hardy necessary to do this except to say that the particular items of evidence which you have presented as justifying your negative answer to the query "Can Lyang lie 1 Christians support our Foreign Board?" appear to me to be inadequate ana, as I have sought to show, so unfounded, that one wonders how a just and brotherly Christian view could have rested upon them so place in inquiry and so grave a proposal as the establishment of a rivil foreign missionary agency in our Church, independent of the General Assembly and supported by members of our Church who proclaim their fellow members to be unevangelical. And you rest this inquiry and this proposal on unform nied impressions regarding a few questions on the "Reference Blank", a few thoroughly sensible and right letters from i'r. Hadley in explanation, a criticism of a Scriptural statement of our missionary win, a few random and detached quotations from things that I have written, a mass of your own suspicions, and arguments from silences which your own books would not bear. My utberances which you have quited ire, I b lieve, both true and Scriptural but you might have quoted, if you hel mill or known, a great mass of st.tements in addresses and books which you could not misuse as you have arsused those in your paper. a man like you, devoted to scholarship, could not give his time to rella such simple books as mine, but they are loyal books, and their teaching has sou ht to be faithful to our Divine Lord and His sord.

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PRINCETON, NEW JERSEY PRESIDENT'S OFFICE April 13th, 1933. . 7 My dear Robert.

I have read with great interest the enclosed and earnestly hope that the plan for the proposed conference following the Belfast Council meeting will go through and that, furthermore, we shall be able to keep up our contribution of the Foreign Board for the Continental work.

We were all proud of you on Tuesday when you spoke with such reserve and cogency regarding Machen's proposed overture. It was gratifying to see that the Presbytery caught the full force of your argument and turned down the overture by such an overwhelming vote. It was interesting to note in Machen's speech his Jesuitical tactics and, at the same time, his commitment to positions which he has hitherto spurned. His new slogan "Bible-believing Christians" indicates that he is now ready to consort with those who are supporting Bible institutes and are not in accord with confessional Churches. as I can recall, in his whole address, Machen made no reference to the constitution of the Presbyterian Church. Furthermore, it would seem as if he has become a Dispensationalist and now repudiates the idea that the Church has any responsibility to establish the Kingdom of God prior to the return of our Lord. However, judging from the papers and from action taken by the Presbyterian League, they are going to keep up the fight and certainly the Foreign Board will have to watch its step as never before, if we are to hold our more conservative constituency.

I am sorry that I cannot be present at the Board meeting on Monday next when I suppose some report will be made regarding the move of the fundamentalists to discredit the Board.

Affectionately

Dr. Robert E. Speer, 156 Fifth Avenue, New York City. Dear Robert:
May I express the deep debt of gratitude which we all feel to you for your masterly statement made at the Presbytery meeting today. No one in the whole Church could have composed such a reply. Its substance and spirit were both superb. Will it be possible without

May I express the deep debt of gratitude which we all feel to you for your masterly statement made at the Presbytery meeting today. No one in the whole Church could have composed such a reply. Its substance and spirit were both superb. Will it be possible without too much trouble to send to me for Dr. McCormick's use at the meeting of Philadelphia Presbytery any part or some outline if not the whole of your masterly statement? Dr. Machen is to present his overture before the Philadelphia Presbytery and as I wrote, Dr. McCormick will greatly appreciate having the substance of your reply.

If Dr. Machen is to present it to other Presbyteries I do hope that your statements could be available for such meetings.

I cannot see that any further reply at the present time can be sent to the First Church of Pittsburgh.

It seems impossible to touch the heart and conscience of Dr. Machen. Because of the existence of two missionaries who are under question, he condemns fifteen hundred. Your answer was absolutely convincing.

Affectionately yours,

Charlie

Robert E. Speer, D.D.,

New York City.

CAN EVANGELICAL CHRISTIANS SUPPORT OUR FOREIGN BOARD?

An Inquiry Presented for the Consideration
of the Evangelical Members
of the
Presbyterian Church in the U.S.A.

By

J. Gresham Machen

April, 1929.

Every agency appealing for funds should be willing to give an account of its stewardship to those to whom it appeals. This principle applies to the Board of Foreign Missions of our Presbyterian Church. The Board is supported not by a tax levied on the members of the Church, but by voluntary contributions. If contributors think that their gifts are being devoted by the Board to the ends for the sake of which they have contributed them, then they will continue their support; otherwise they cannot reasonably be expected to do so.

There are some contributors who need have no hesitation about continuing their support of the Board. Those are the contributors that are interested in the social or material or educational aspects of the Board's work. It is perfectly clear that our Foreign Board is performing a valuable humanitarian service in many parts of the world, and those who want to contribute to such a humanitarian service may probably have confidence in this particular agency. But there are other contributors who may well have grave doubts as to whether they are justified in continuing their gifts. These are the contributors who are interested in propagating the gospel of Jesus Christ as it is contained in the whole Word of God. Can these Bible-loving and Bible-believing Christians conscientiously continue their support of our Foreign Board? About that question there is widespread doubt.

Obviously the question cannot possibly be answered by pronouncements of the General Assembly: for the distrust which evangelical Christians have with respect to the Board itself When, indeed. applies in equal measure to the Assembly. the issue between the Bible and modern unbelief is clearly presented, the Assembly usually stands on the side of the Bible: repeated pronouncements have affirmed that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection, and the miracles of our Lord. are essential doctrines of our Faith But these pronouncements have been made, practically speaking, a dead letter by the fact that the machinery of the Church is almost altogether in the hands of those who are concealing the real gravity of the situation that exists. Evasive reports as to the state of the Church, like that of the Commission of Fifteen of 1925-1927, will hardly restore the confidence of evangelical Christians; on the contrary, they will in the end do more to destroy confidence than any open presentation of the facts could possibly do. If, therefore, the Foreign Board is to regain the lost confidence of evangelical Christians

⁽¹⁾ The Assembly stood on the side of the Bible in the "Gantz case" in 1925. In 1927, in the judicial case concerning the licensure of candidates in the Presbytery of New York, it stood against the Bible and in favor of modern unbelief, but only because of the fact that the Moderator, Dr. Speer, quite illegally permitted the representatives of the Synod of New York, who were parties in interest, to vote in the case.

⁽²⁾ See the pronouncement of the General Assembly of 1910 confirmed by that of 1923 (Minutes, 1923, p. 253).

in the Church, it cannot do so by any appeal to ecclesiastical committees, but can only do so by meeting squarely the objections of individual givers. These individual givers must still raise the question: "Can evangelical Christians conscientiously contribute to our Foreign Board?"

I shall not now attempt to answer that question in any comprehensive way; I shall not attempt any comprehensive examination of the work which the Board is carrying on in foreign lands; but shall merely refer to certain disquieting facts which have come under my immediate observation. Those disquieting facts concern, first, the treatment of candidates for the mission field and, second, the pronouncements of Dr. Robert E. Speer.

with regard to the former subject, my position as professor in Princeton Theological Seminary has given me rather unusual opportunities for observation. I have been thrown into close spiritual contact with a large body of young men who graduate from our Seminary from year to year. These young men, of course, differ widely as to the clearness with which they have received into their minds and hearts the gospel of the Cross of Christ; and, in particular, they differ widely in the degree of bravery with which they are resolved to proclaim that gospel in the presence of the unbelief now rampant in the Church. But the large majority of them - indeed a proportion truly amazing in view of the hostile forces now abroad in the world: have resolved to stand firmly

for that gospel of the Cross, and firmly against the current indifferentism and unbelief.

Some of these men have cherished as the ambition of their lives the thought of going to the foreign mission At last the time approaches for the realization of field. their high resolve. They meet in conference with representatives of our Board of Foreign Missions. What impression is made by these conferences upon their minds? Are these young men commended for the clearness with which they recognize the insufficiency of all other ways of salvation save the Cross of Christ considered as a substitutionary death for our sins; are they warned against the deadly peril of making common cause with those who preach the "other gospel" of agnostic Modernism; are they encouraged to trust, not in ecclesiastical combinations or human influences, but simply and solely in the Spirit of God making use of the blessed gospel that the Scriptures contain; are they commended for their understanding of the distinctiveness of our Reformed Faith over against various subtractions from the full Scripture doctrine of the grace of God; are they confirmed in their sense of the high liberty of the Presbyterian minister whether at home or abroad? I can certainly, to say the least, find no clear evidence that such is the case. On the contrary, these young men, so far as I can judge by the spiritual effect on them, are given the impression that they out to expected to conform to

the policy of church cooperation and union which the representatives of the Board favor, and that not separation from the non-Christian world, whether within or without the visible Church, but cooperation with those who differ from us is the crying need of the hour.

My impression with regard to this matter is strengthened by the official "Candidate Reference Blank" which I have received a number of times from the Board when information is requested regarding prospective missionaries. That reference blank includes among commendable qualities about whose possession by the candidate information is desired, such things as "tolerance of point of view of others", "desire to progress in spiritual truth", "sanity" (explained as "absence of tendency to extreme views"). Clearly a high mark with regard to these qualities is treated as being in the candidate's No doubt there is a sense in which these questions can be answered in the affirmative even in the case of a man who is most clearly determined to be loyal to Christ and to be separate from the unbelieving world. But the trouble is that there are no other questions on this blank to determine whether the candidate is resolved not to tolerate the point of view of those who are opposed to the gospel of Christ as it is set forth in Holy Scripture, and whether he himself is clear in

his understanding of the great issue between supernaturalism and naturalism, between evangelical religion and non-doctrinal religion, which now faces the Church. There is, moreover, not one word to determine the candidate's intellectual attainments as over against his intellectual capacity; there is not one word to determine his knowledge of the contents of the gospel. Such a questionnaire, because of the choice of leading questions, creates very plainly the impression that "tolerance of opposing views" is far more valued by the Foreign Board than loyalty to the whole Word of God.

The same impression is also created by the "Application Form" which the candidates themselves are asked to fill out. That form contains the following question (Section I, Question 17):

Does your experience justify the belief that you can cheerfully accept and support the decision of a majority, even if the decision is contrary to your own opinions?

It is difficult to see how any Christian man, certainly how any Protestant, can possibly answer such a question in the affirmative. The Rev. Lindsay S. B. Hadley, indeed, the Candidate Secretary of the Board, in his letter to me of March 8, 1928, distinguishes between "opinions" and "convictions":

This question, as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout.

But in making this distinction between opinions and convictions,

Mr. Hadley seems to differ sharply from the Form of Government of our Church, where, in Chapter I, Section iv, it is said:

And that no opinion can be either more pernicious or more absurd, than that which brings truth and falsehood upon a level, and represents it as of no consequence what a man's opinions are (italics mine).

Here the word "opinion" seems clearly to be used in the sense in which Mr. Hadley uses the word "conviction". And surely, in this difference, the Form of Government and not Mr. Hadley is right. The man who does not share a certain view is always inclined to regard that view as an "opinion"; the man who does share it is inclined to regard it as a "conviction". "Opinion" and "conviction", therefore, from the point of view with which we are now concerned, are practically speaking synonymous terms. I still do not see, therefore, how any evangelical Christian, in this day of widespread defection from the faith, can possibly answer in the affirmative the question in the Application Form.

This impression is deepened by an examination of Section IV in the Application Form, which deals with "Religious Experience". That section is declared by the Candiate Secretary in the letter to which reference has already been made, to be "very definite". The secretary writes as follows:

This Question [Question 17 of Section I], as I understand it, has nothing to do with a man's convictions, which naturally we, who are interested in Christian work, would expect a man to hold firmly throughout. Such statements, however, would come on page 3 under "Religious Experience", which, as you will see are very definite (italics mine).

Let us now turn to those statements which Mr. Hadley declared to be "very definite". The only questions in the section which can by any chance be referred to are Questions 3, 5, 6. The last of these two/read as follows:

5. Do you believe that in every form of mission work the paramount duty of every missionary is to make Jesus Christ known as Saviour, Lord, and Master?

6. Is it your purpose to make this the chief aim of your missionary career, no matter what special duties may be assigned to you?

Are these the questions which Mr. Hadley regards as "very definite"? Surely the adjective as applied to them is strangely misplaced; for the questions are utterly vague. All the terms used - "Saviour", "Lord" and "Master" - are used today in such widely diverse senses that the questions could be answered in the affirmative by men who from the point of view of the Bible and of evangelical Christians are unbelievers of a very thoroughgoing kind. That the Candidate Secretary of our Board of Foreign Missions should speak of such studiedly vague language as being "very definite" raises in very insistent fashion the question whether evangelical Christians can possibly continue

to contribute to such a Board.

This question becomes still more insistent when we examine the remaining one of the three questions to which reference has just been made. That question is Question 3. It reads as follows:

Have you any views which might prevent your harmonious cooperation with the missionaries of the Presbyterian Church?

This question must surely be taken in connection with Question 17 of Section I which has been quoted above. The candidate must have no views that prevent his harmonious cooperation with the missionaries of the Presbyterian Church, and he must be willing to submit his opinion to the majority vote of any group of such missionaries to which he may belong. It is surely a large promise; and we ought to consider carefully what it may involve. What may those "opinions" be which the candidate must, on accasion, be allowed to over-ride his own?

The impression has certainly been made upon some candidates that among the opinions which he is required to allow to over-ride his own are opinions like those which led to the formation of the United Church of Canada; the impression has clearly been made that former service in the Presbyterian Church of Canada (called by its enemies the "Continuing" Presbyterian Church) is to be regarded as a ground of suspicion when a candidate comes before the representatives of our Board.

Mr. Hadley says that that is not the case; yet in view of his correspondence with me I cannot see how any other impression could possibly have been produced. The whole impression is that the candidate must be ready on occasion to give up the Faith of our Church in accordance with a majority vote, as though he were merely changing a suit of clothes.

At any rate there is one set of "opinions" with which a missionary in these days can hardly avoid contact. It is the kind of opinion represented by the "Auburn Affirmation", which declares in perfectly plain language that the full truthfulness of Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are non-essential even for the ministers in our Church. The Affirmation has been signed by about thirteen hundred of our ministers, and unquestionably the point of view that it represents is shared by very large numbers of ministers who did not sign it. What guarantee has the candidate that such opinions are not represented on our mission field, and that it is not to such opinions that he is being asked by Question 17 to be willing to submit his own?

But it is not merely such general disquietude that suggests itself in this connection. For it is a fact - a fact which will come as a surprise and shock to many evangelical Christians throughout the Church, but still a fact all the same - that Mr. Hadley, the Candidate Secretary of our Foreign Board,

is himself a signer of the Affirmation. This secretary, who fills this peculiarly important position, who stands in this peculiarly intimate relation to the men who desire to devote themselves to foreign mission work, is a signer of a formal statement that is hostile not only to evangelical Christianity but to all Christianity at its very root.

The cancer of the Auburn Affirmation and what it represents, moreover, cuts far deeper into our Foreign Board than merely by the presence of an Affirmationist in the position of Candidate Secretary. No less than four among the fifteen ministerial members of the Board are signers of this notable anti-evangelical pronouncement. And what, in this situation, is the attitude of the staff, as distinguished from the governing members, of the Board? Dr. Robert E. Speer, surely, is qualified to give the answer. His answer is given in a letter which he sent to me, jointly with Dr. John A. Marquis of the Board of National Missions, on May 6, 1926:

First - all the members of the Boards of the Church were elected by the General Assembly. The Assembly clearly believed that they were loyal and faithful ministers and members of the Church. We know of not one who does not accept the Constitution and Standards of the Church and who is not truly and loyally evangelical.

At the time when that letter was written, no less than six out of fourteen ministerial members of the National Board and five out of ministerial members of the Foreign Board were

signers of the Auburn Affirmation. Yet all these gentlemen are regarded as "truly and loyally evangelical" by Dr. Marquis and Dr. Speer! What possible confidence can really consistent evangelical Christians have in Boards whose standards of what is truly and loyally evangelical are such as that? What kind of mission work is it in which the full truthfulness of Holy Scripture, the virgin birth, the substitutionary atonement, the bodily resurrection and the miracles of our Lord are, all and severally, regarded as non-essential? Certainly it is a kind of mission work which no consistent evangelical Christian can support.

Is it such questions with regard to which candidates for the mission field are required to show "tolerance of the point of view of others"? The whole tendency, the whole attitude of the Candidate Department strongly creates such an impression. The question is not whether men who are lukewarm in their testimony against Modernism will be sent to the foreign field, but whether men who are faithful in their testimony, will be sent. One thing at least is clear: No real evangelical Christian, certainly no intelligent one, can possibly, without disloyalty to his Saviour and Lord, contribute to any mission work that is favorable to the point of view represented by the Auburn Affirmation. The Affirmation is hostile to repeated pronouncements of the General

Assembly. But that is not the serious objection to it. The really serious objection to it is that it is hostile to the Word of God.

II

A second cause of disquiet regarding the Foreign Board is found in the utterances of Dr. Robert E. Speer.

Among those utterances, one deserves special attention. It is the booklet, "Are Foreign Missions Done For?", which Dr. Speer has recently distributed widely in the Church. "This little book", says the preface, "is an attempt to meet fairly and honestly some of the present day questions which are raised with regard to the foreign missionary enterprise." The booklet has been widely distributed, and evidently it is intended by its author to be an apologia for the work of our Foreign Board. Here then, if anywhere, the evangelical Christian might fairly expect to obtain some sort of answer to the questions which he has felt obliged to raise.

Are such expectations satisfied? We are obliged to say very plainly that they are not. Far from setting forth any clearly evangelical position on the great specific questions that agitate the Church, Dr. Speer's book from beginning to end is dishearteningly evasive and vague.

This vagueness appears in most distressing form just when the author seems to suppose that what he says is

particularly clear. No less than twice in the course of the book Dr. Speer quotes an utterance made by a conference held at Princeton in 1920 That utterance, he says. has "nothing uncertain or confused" about it: "it is definite and comprehensive" (p.56). The evengelical reader will naturally turn with high hopes to an utterance for which such claims are advanced. Surely, he will say, the utterance must set forth in no uncertain terms the authority of the written Word as over against the current mysticism that turns rather to Christian experience or Christ in the soul; surely it must declare the absolute necessity, for every missionary. of belief in the virgin birth of our Lord, in His bodily resurrection, in His substitutionary death as a sacrifice to satisfy divine justice, in His supernatural return, in the absolute necessity of the new birth as over against any development of human goodness, in justification by faith alone, in salvation by the sovereign grace of God.

Are such hopes realized? What is this evangelical utterance which Dr. Speer declares to be so comprehensive and so plain? The evangelical Christian may have difficulty in believing his eyes when he finds that the following is all that it is:

The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become His disciples; to gather these

⁽¹⁾ Pp.56,81. In one other place, also, a practically identical declaration is quoted (p.64).

disciples into Christian churches which shall be self-propagating, self-supporting, and selfgoverning; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ."

Such is the utterance which is declared to be so definite and No doubt it will seem clear to the agnostic Modernso clear! ism that is rampant in our Church; for it is couched in just the vague, ambiguous language that Modernism loves. terms - "Lord". "Divine Saviour", "disciples", and, alas, "Jesus Christ" - are used today in senses entirely alien to the Word of God; and the utterance ignores altogether the The utterance grand particularities of the Christian faith. speaks of "the spirit and principles of Christ"; but "spirit" is spelled with a small letter and the Third Person of the blessed Trinity is ignored; the utterance speaks of Jesus as Saviour, but there is nothing about the sin from which He saves or the Cross by which salvation was wrought; the utterance speaks of bringing to bear upon human life "the spirit and principles of Christ", but there is nothing about the necessity of the mysterious, regenerating work of God's Spirit, without which "the spirit and principles of Christ" (whatever they may be) are quite powerless to save men from In short, there is no hint here that the wrath to come. foreign missionary has a message to mankind lost in sin, that that message is contained solely in the Bible as the

Word of God, and that the heart and core of the message is found in redemption by the precious blood of Christ. Yet

Dr. Speer says (p.81): "No better answer can be given to those who wish to know what our foreign missionaries conceive that they are about and how they are setting about it than to quote the (1) more important of the Findings of this Conference". We can only say that if this be the answer which our Foreign

Board has to give regarding the content of the Christian message, then it is difficult to see how evangelical Christians can continue their support of the Board. So far as this declaration indicates, the Board may be propagating the vague "other gospel" of non-doctrinal Modernism just as probably as the blessed gospel that the Bible contains.

The vagueness that characterizes this utterance also sharacterizes the whole booklet of Dr. Speer. There is in it no mention of the virgin birth of our Lord and of the absolute necessity of belief in it for every missionary, no mention of the bodily resurrection, no mention of the full truthfulness of Scripture (indeed no mention of Scripture, as such, at all), no mention of the supernatural return of Christ, no mention of the new birth of believers, no mention of justification by faith, no mention of the atoning death of Christ? What sort of gospel is it from which all

⁽¹⁾ Then follows (pp.81-85) the paragraph quoted above and a fuller transcript of the findings of the Conference, which, however, does not really go beyond this paragraph so far as questions of principle are concerned.

(2) There is one bare mention of "the Grucified and ever Living Lord" (p.37).

that makes a gospel has thus been left out? In this vague message the offence of the Cross is done away, but so is the glory and the power.

In one thing, indeed, we agree heartily with Dr. Speer. We agree with him heartily in holding that foreign missions are not "done for"; we agree with him heartily in holding that the "missionary enterprise" is the greatest enterprise in all the world.

Some of the testimonies to which he appeals seem to us, indeed, very unconvincing. These are the testimonies of non-Christian men in mission countries - testimonies to the "moral and spiritual values" of Christianity, to the loftiness of Jesus' teaching and example, to the transforming power of His"principles". Sadness comes over us as we read Dr. Speer's rehearsal of such testimonies. Would they ever have been rendered if missionaries had been faithful in preaching The plain fact is that the real Christ the real Christ? advanced stupendous claims. Unless those claims are true, He is not a perfect ideal at all. He uttered a "hard saying"; and many of His former followers went back and Has that hard saying been kept walked no more with Him. in the background today, that Jesus might win this superficial and patronizing favor among those who have not been born again? Could that favor ever have been won if missionaries had put

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Calvary in its proper place, if they had been willing to bear the offence of the Cross? Such questions do arise in our minds when we read Dr. Speer's enthusiastic words about the permeation of the nations with Christian principles and the Christian "spirit".

Christian living by those who are without. How often in recent years has such testimony been wrung from unwilling lips by those who amid the fires of persecution have been true to Jesus Christ! Still, the message of the Cross, when it is faithfully presented, is a very offensive thing. It is to the Jews a stumbling block, to the Greeks foolishness. When the offence of it is avoided, we are inclined to doubt the faithfulness of the preaching. God grant that the Church, both at home and Ebroad, may never be ashamed of the offence of the Cross.

But if we differ from Dr. Speer in the arguments by which we defend foreign missions, we agree with him with all our solls in the conclusion. We agree with him in holding that foreign missions are the only hope of the world. Indeed, far more poignant is our sense of the need of foreign missions than is his. For we do not share his favorable view of human nature (1); the primary fact, we hold, is that mankind

^{(1) &}quot;What is needed ************************, Dr. Speer says (p.41), "is that everywhere in all lands man should be set free from what is evil and bad and that human good should be built by God's help through Christ and His Gospel." What a difference there is between this teaching and Jesus' words to Nicodemus: "Ye must be born again"! Compare the beginning of Dr. Speer's book, "The Unfinished Task of Foreign Missions [1926], where, on pp. 10f., the use of human goodness - illustrated by Jerome K. Jerome's "Passing of the Third Floor Back"- is represented as being the method of Jesus!

everywhere is lost in sin. We cannot keep that fact in the back-ground as Dr. Speer does. It and it alone constitutes the really profound need of the world. How great then is the obligation to preach the one message that will save lost sinners and bring them into peace with God!

But where is that message to be found? Where are missionaries to find the message that they shall proclaim throughout the That is surely a basic question. Yet no clear answer to world? it can be found in Dr. Speer's book -- certainly not the true answer. Dr. Speer speaks of "the search for the infinite riches of God in Christ" (p. 37), "a quest for an ever enlarging understanding of the fulness of Christ" (ibid.); but nowhere does he speak of the Scriptures of the Old and New Testaments as being the true source of the missionary message. He hopes for "some exposure of treasures in Christ or in the New Testament or in the Holy Spirit which have been hidden as yet". (p. 46) We cannot help feeling that the Bible is here removed from the unique place in which it is put -- and rightly put -- in the Standards of our Church. New exposures of truth, Dr. Speer says, are to be expected from Christ or from the New Testament or from the Holy Spirit. What boundless confusion is here, what woeful lack of clearness as to the very foundation of all missionary work! (1)

⁽¹⁾ Compare Dr. Speer's book "The New Opportunity of the Church", 1919, p. 44: "Deeper and more religious meanings than we have ever proclaimed are discerned in the Cross of Christ, revealed, and illustrated in the war." Does Dr. Speer mean that these new "meanings" are deeper and more religious than those that are set forth in the fifth chapter of II Corinthians or in the eighth chapter of Romans? And have these Scriptural "meanings" never been proclaimed from New Testament times until the World War? Ah, how far are we here from the majestic simplicity of the gospel of the Cross!

What is the missionary to say when he begins work on his field? Is he to appeal to a Christ in his own soul, is he to draw from his own experience for the content of his message, is he to place the treasures which he finds in the New Testament alongside of other treasures which he finds in Christ or in the Holy Spirit? If he does so, he has deserted the basis upon which all the teaching of our Church rests — namely, the authority of the blessed written Word of God.

Very different should be the attitude of the true missionary of the Cross. His function is a humbler function, and yet
a function which in its humility may prove to be the most glorious function of all. His function is not to draw upon mystical experiences of his own for the content of his message, but
simply to set forth what is taught in God's Word -- both in the
Old Testament and in the New Testament, both in the words of
Jesus in the Gospels and in the words of the Holy Spirit in the
Epistles of Paul. The function of the true missionary is simply
to open the pages of the Holy Book and say: "Thus saith the Lord."

He cannot, indeed, do that with any power unless he has received the message in his own heart, unless he knows in his own soul the living Saviour whom the Scriptures present. The Holy Spirit must illumine for him the sacred page. But the content of his message will be based upon the Bible and upon the Bible alone.

When the message is based upon the Bible alone, the content of the message will be very different from that which now is

Gone will be all vagueness like the vagueness of Dr. Speer's little book. Instead, there will stand out the great verities which the Church is commissioned to set forth -- the awful holiness of God, # the deadly guilt and power of sin, the true deity of our Lord and Saviour Jesus Christ, His virgin birth, His mighty miracles, His obedience to the law, His righteousness with which believers are clothed, His sacrifice to satisfy divine justice and reconcile us to God, His glorious resurrection in the body in which he suffered, His ascension into Heaven, the sending of the Holy Spirit, the utter powerlessness of man, the sovereign grace of God by which alone are made alive those who were dead in trespasses and sins, the new and right relation to God received only by those in whom the Holy Spirit has wrought faith, the new walk and conversation of those who have been received by God and made aliwe from the dead, the dread yet glorious hope of Christ's supernatural appearing in glory when He shall come to judge the world.

A new and glorious day will it be for a distracted Church when that message again shall ring out clear, when there shall be a return from the imaginations of men's hearts to God's holy Word. Meanwhile there are those who already love and honor that Word. What shall they do in the present day? Can they continue to support a mission agency that has wandered so far? There are many men and women in our Church who are raising that question. And they will raise it yet more earnestly if they read Dr. Speer's little book with care.

Conclusion

What, then, should evangelical Christians now do? Can they conscientiously continue their contributions to such a Board?

The question might seem to have been answered by what has already been said. But the answer is not really quite so simple as it seems. We ought never to forget that despite the attitude of the Board there are many faithful missionaries under the Board who are proclaiming the full gospel as it is set forth in the whole Word of God. Those faithful missionaries of the Cross should not be allowed to suffer because of the faults of the administrative agency under which they stand. Until some truly evangelical agency is formed to care for those faithful missionaries, evangelical people cannot withhold their support of the present Board.

evangelical missionary agency in the Presbyterian Church -- an agency to which evangelical Christians can contribute, not with hesitation and distrust, but with all confidence and joy, an agency which shall keep clear of entangling alliances and shall proclaim the full glories of the Reformed Faith as they are found in the Word of God? The question may well be raised; it may well be commended to the prayerful consideration of that large body of Christian laymen in our Church who love their Bibles and the crucified Saviour set forth therein, who know that the "principles of Jesus" will never save the world -- nor what Dr. Speer calls His "redeeming life" (1) -- but only His precious redeeming blood,

⁽¹⁾ The Relation of the Foreign Missionary Enterprise to the World Situation Today, " in Christian Students and World Problems, 1924, p.139

thood, who are not seeking the patronizing testimony of non-Christian men, which Dr. Speer rehearses at such length, but who are willing to bear the offence of the Cross.

If such an evangelical agency is formed, its virtues must be not merely negative but positive; it must not only avoid denying the gospel, but it must preach the gospel in all its fullness and in all its power. One fundamental vice underlies the defence of the present Board; its representatives seem to think that the burden of proof is to be placed upon those who deny that the Board is sounding an evangelical note. "Be definite in your charges", they say in effect; "point out individual missionaries against whom charges of heresy can be preferred, or else keep silent with your criticism and continue your support." What is the trouble with such a line of defence? Is it not that the defence is negative merely? The assumption seems to be that if the missionaries or the secretaries of the Board cannot be proved to be saying that which is contrary to the gospel of Christ, then all is well. But cannot these gentlemen really understand any better than that the point of view of evangelical Christians in Cannot they understand that what evangelical Christour Church? ians demand is not an agency that avoids denying the gospel of the Cross of Christ, that perhaps pays perfunctory lip service to it on explicit demand, but an agency that is on fire with that gospel, that never for one moment keeps it in the background, that preaches it in season and out of season, that combats what is contradictory to it, that presents it as the only way of salvation for lost and



dying men? If in answer to the present paper Dr. Speer should affirm his belief in the atonement of Christ -- that heart of the gospel which, so far as we have been able to observe, he has in his recent books dealt with only to bring it into connection with the death of soldiers in the war, or otherwise to explain it away -- if he should affirm his belief in the virgin birth of Christ, and in the other four basic elements of our faith to which the Auburn Affirmationists have done despite, if even he should affirm his conviction of the necessity of these beliefs, still our objections would not really be removed. What we long for is not a missionary agency that affirms belief in the essential things of the faith when asked to do so, but a missionary agency that proclaims those things joyously, spontaneously, and all the time. The difference here concerns the question where the really central emphasis is to be placed. It is not merely a difference of the mind, but a difference of the heart. What is the real impact of our Foreign Board upon the world? Is it the preaching of Christ crucified -- not in some pale modern sense, not as a thing upon which new light is shed by the death of soldiers in the war, but as a blessed mystery revealed in the Word of God? If it is, then we can support that Board? But if not, we must seek some other agency that will proclaim this thing which to us is the breath of life. Christ has bought us with His own precious blood. Woe be to us if we proclaim, either by our words or by our gifts, some other gospel than the gospel of the Cross. And may God show us how we can best proclaim that gospel through the length and breadth of the world!

2 5 B. Hadle THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH IN THE U. S. A. 156 FIFTH AVENUE, NEW YORK MEMORANDUM April 26, 1929 FROM Mr. Hadley Dr. Speer To Your papers is a delight - an inspiration in logical and clear statement of the shallow and false arguments of Dr. Machen, as well as in rebuttal. I chortled with the joy of it and wished that I might be free to look on from afar as Dr. Machen read it. I believe the strongest part is the last page and a half - there you come out most strongly and at your best - I cannot see how any one who loves Christ and His cause could resist your appeal. I am not so happy over one or

I believe the strongest part is the last page and a half - there you come out most strongly and at your best - I cannot see how any one who loves Christ and His cause could resist your appeal. I am not so happy over one or two other portions - not that they are "unjust or untrue" - far from it; they are merited and perhaps not strong enough censure and rebuke. But - I honestly feel a little that you have "stooped to conquer". There is, once or twice, a bit too much of the argumentive ad hominum, especially do I feel this in your challenge on page 16 - 17, as to his own cloistered life and lack of positive influence, leading students to the great missionary work of Christ. It ought to be said, but perhaps not here. I fear it prevents any possible condial response to your glorious appeal at the end of the paper.

From what I know of Dr. Machen, I do not think he will respond generously, but I should hope that if this paper were published (and it may very likely be) that many of those who might read it and who would be absolutely won by the logic and clearness and practically all of the fairness and justice, might feel the pity for "the whipped cur" and not be so enthusiastically convinced as they would, if this personal element were less pronounced.

I like it all, and it does not half express my own intense feeling, but I believe the strategy of most of it, especially the end, is better than this particular emphasis in places.

LSBH: IO

Dictated but not read